

# The CATHOLIC EDUCATIONAL EVIEW

IN THIS ISSUE

INTUITIVE LEARNING

ADDITIVE MEASUREMENT

SCHOLARSHIP AND TEACHING

CHALLENGING STUDENTS

News and Comments

Book Reviews



UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION

The CATHOLIC UNIVERSITY of AMERICA

Michigan

# Johnny...Reading...and Tomorrow

How well Johnny learns to read ... to understand what he reads ... to recognize its values in his work, study, and play ... will determine the extent of his development—spiritually ... intellectually ... socially ... recreationally. And reading can make of Johnny a "whole child" today trained to be the "whole man" of tomorrow—prepared for whatever role in life he chooses.



In answering advertisements please mention THE REVIEW

# The CATHOLIC EDUCATIONAL Review



RT. REV. J. A. GORHAM, S.T.L., M.A. Editor in Chief

RT. REV. F. HOULAHAN, S.T.D., Ph.D. FRANK J. DROBKA, Ph.D., Associate Editor

Associate Editor

Associate Editor

SR. MARY VERNICE, S.N.D., M.A.,

REV. JAMES A. MAGNER, Ph.D.,

Managing Editor

Vol. LIII

September, 1955

No. 6

### CONTENTS

CREATIVE INTUITION IN LEARNING Florence B. Barber	361
PROBLEMS IN ADDITIVE MEASUREMENT  Robert B. Nordberg	373
PROBLEMS IN HUMANISTIC SCHOLARSHIP  Rev. John E. Beez, S.J.	384
CHALLENGING HIGH SCHOOL STUDENTS Sister M. Xavier, O.S.U.	396
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS	403
HIGHER EDUCATION NOTES	406
SECONDARY EDUCATION NOTES	409
ELEMENTARY EDUCATION NOTES	411
NEWS FROM THE FIELD	415
BOOK REVIEWS	
BOOKS RECEIVED	425
NEWS OF PRODUCTS AND SERVICES	432

Published monthly September through May by The Catholic Education Press, The Catholic University of America, Washington 17, D.C. Subscription price: yearly, \$4.00; single number, 50 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D.C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.

### FOR HIGH SCHOOL HISTORY CLASSES

THE STATE OF THE S



Now Ready!

## CIVILIZATION FOR MODERN TIMES

by Nicholas A. Weber, S.M. and JOHN L. WHITE, S.M.

An up-to-the-minute modern history from a NEW viewpoint!!!

**PRICE \$3.88** 

discount to schools

- CHRISTIAN SOCIAL PRINCIPLES are emphasized
- treats culture and religion as well as politics
- EVERY important phase of history is diagrammed
- GLOSSARY of historical terms
- DICTIONARY of historical personages
- TIME charts

Richly Illustrated . . . Latest Teaching Methods

ORDER A COPY NOW FOR 20 days FREE examination!

THE CATHOLIC EDUCATION PRESS

620 MICHIGAN AVENUE, N.E.

WASHINGTON 17, D.C.



Everything for the Theatre

TRAVELER TRACKS STAGE CURTAINS

CYCLORAMAS SPOT LIGHTS

BORDER LIGHTS FOOTLIGHTS FOLLOW SPOTS

SWITCHBOARDS SOUND EQUIPMENT RIGGING SCENERY

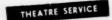
PAINTS BRUSHES

STAGE HARDWARE

COSTUMES MAKE UP

GELATINE

SOUND EFFECTS



WORKING MODELS SPECIFICATIONS CONSULTATION PLANS



PLEASE WRITE FOR CATALOGUE

## THEATRE PRODUCTION SERVICE

45 WEST 46TH STREET

**NEW YORK CITY-36** 

**CIRCLE 5-5870** 

# The FALL TERM Starts Off Perfectly

with

# ACCOPRESS BINDERS

A separate loose-leaf note book for every class is the student ideal. It's practical, too, with the versatility and low cost of Accopress Binders,

These two-piece covers equipped with Acco Fasteners are made of good looking pressboard, durable, flexible, and of true student-budget economy. They stack flat, are light in weight, expand to 6" capacity and are available for all standard punching centers. They come in a choice of five colors (black, red, grey, blue and green) and in lots of 1000 we will imprint your college seal in one color on the cover FREE.

Start your students off right this Fall—be sure you have an adequate supply of Accopress Binders. See your Acco catalog now.

ACCO PRODUCTS, INC. Ogdensburg, N. Y.

In Canada: Acco Canadian Co., Ltd., Toronto A wonderful series
of stirring life stories
of great Catholics
especially written for the
modern child

# VISION BOOKS

Inspiring, instructive, exciting reading to give young Catholics from 9 to 15 a vision of their great heritage

Catholic parents and educators have already eothusiastically welcomed this exciting and educa-



tional series-thrilling life stories of saints and heroes that vividly incorporate history and geography. Dan Herr, geography. Dan Herr, president of The Thomas More Ass'n declares: "We have badly needed such biographic series for Catholic children." ginning in January, a new VISION BOOK will be published each month, by such outstanding au-Keyes, Thomas Merton, Bruce Marshall thors as Frances Parkinson Bruce Marshall, Rev. Brendan Larnen, O.P. and others. VISION BOOKS are beautifully designed and durably cloth--bound, with four color jackets, black and white illustrations, and two-color end-Imprimatur. 81/4. 192 Size: 51/2 pp. Only

ST. JOHN BOSCO and the CHILDREN'S SAINT, DOMINIC SAVIO By Catherine Beebe Out Sept 16

\$1.95 each.

ST. THERESE AND THE ROSES By Helen Walker Homan

Out Sept. 16

FATHER MARQUETTE and the GREAT RIVERS By August Derleth Out Oct. 7

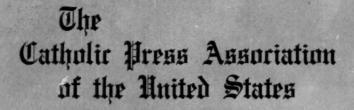
Free circulars available on request. Write for information about quantities.

ST. FRANCIS OF THE SEVEN SEAS By Albert J. Nevins, M.M. Out Oct. 7

FARRAR, STRAUS & CUDAHY, NEW YORK 3

IN CANADA:

Ambassador Books, Ltd., toronto 3



For the best example of distinguished work published during the preceding year by a magazine member publication of The Catholic Press Association of the United States in the field of

best non-fiction

This special

Certificate of Achievement

is conferred upon

Catholic Educational Review

for the year 1955

### CREATIVE INTUITION IN LEARNING

By Florence B. Barber\*

I am just an ordinary teacher writing about education. For such a one as I to write about a subject so well presented by others may seem somewhat presumptuous. Nevertheless, when I consider my years of teaching, I believe that I should offer these observations, these unexpected revelations, from the minds of young people. Without egotism but with a deep sincerity, I, therefore, bring these thoughts to you in the cause of education.

Before I go on I wish to emphasize that I am using the personal approach because I feel that in doing so one can come nearer to the truth. In what happened I consider any efforts on my part very secondary. A privilege arose in my path. I loved the privilege and was guided as I followed.

Shall we begin at the beginning? Contrary to my present point of view, I contended as I prepared to enter college that I would not teach. My attitude may have been prompted by unwelcome advice concerning the practical features of a pedagogical career. Now, however, I realize that I rebelled against any inhibition of freedom. A longing to write which tantalized me to pursue this vacillating desire for freedom finally directed me, for I chose English as a college major. At the end of my junior year in college, convinced by that time that the earning of one's bread and butter cannot be disregarded, I had accumulated sufficient credits in education to qualify myself, upon graduation, for entrance into the teaching profession. I would teach English, the subject that I loved.

Now that I possessed the necessary educational qualifications and the uninhibited desire to teach the subject dear to me, I wondered what I should do with them. Within a year an unexpected opportunity placed me behind a desk in a school where the community's major interest was its young people, education,

<sup>\*</sup>Florence B. Barber is on the staff of St. John Baptist School, Mendham, New Jersey.

and the teachers. Inspiration can accrue from such a situation.

During these earlier years I committed the errors of the "rookie," taught thirteen uses of the nominative case, and allowed my classes to wonder about the trite, pedagogical question: "What did Shakespeare mean when he said, . . . ? All the mechanisms of what should be done could certainly not be the art of teaching, I thought. Christ taught great truths in simple parables. Should not a teacher, therefore, hope to approximate truth and impart the deeper values in learning with simplicity? A very dear friend gave me the answer and vision when she said, "Remember that each young person is a life to be lived." More recently another friend expanded these words to "God-given life to be lived." Within the spirit of the person taught lies the art of teaching.

Stimulated by my friend's inspirational reason for teaching, I accepted a position, the second since my graduation, in a suburban, residential community where the superintendent of schools personified a deep understanding of the values needed in true teaching. Through many talks together about the potentialities of pupils, desirable courses of study, and the invisible factors which guide youth well, we realized that our vision followed a light, baffling at times but unwavering and certain in its direction. One day when I heard him say, "These groups are yours to do with as you think best," I knew the opportunity and hope which I believed could constitute the art of teaching lay in my hands. Faith alone could lead.

Not in one day, nor in the next day, nor in the next does evident progress come. In fact, after several years, an event arose like a milepost pointing the way. At the close of a school day I had put into my briefcase two hundred papers, students' efforts in written expression more formally known as compositions. Why there were two hundred now defies analysis, but they were there for a reason. Once at home, a fire in the library fireplace invited me to stop before going to my room. Rest on the davenport brought relaxation. I drew from my briefcase the two hundred papers and began to read them. Troubled, I leaned against the back of the davenport. Almost audibly I heard my decision. Well, if I have to continue reading such

written expression throughout my career, I'll stop teaching now. I tossed one-third of the papers into the fire and went on upstairs.

### DISCOVERING A TEACHING PRINCIPLE

For more than a week I challenged the destructive against the constructive and came out of the struggle with a procedure that deserved a trial. To use music as a basis for awakening thought could provide reactions to the intangible more readily than to use the obvious material from which the average subject matter is usually chosen. A good recording machine and three recordings were easily obtained: Van Suppe's Light Cavalry Overture; Weber's Invitation to Waltz; Wagner's Ride of the Valkyrie. To the majority of students in my five classes these selections were unfamiliar. No explanation was given. The students were requested to choose one of the three selections and, avoiding the narrative, to write whatever the music brought to them. The writing might be done at the conclusion of any one of the recordings or reserved until after the playing of all three. Rather than a writing to music the program was designed as a prologue to a sincere effort to aid young people in thinking and learning. Through written expression one might discover the power by which the thinking and learning could be encouraged and developed. Frequently I had received sporadic pieces of poetry and so-called creative writing. With me, however, the vital question remained: could most persons, not just the few, learn most through the creative power entrusted to them? I had read Ernest Dimnet's Art of Thinking and believed with him that they could. Proof must come from a sufficient number of students. Again, with two hundred papers in my briefcase I went home, this time in a more hopeful spirit.

Within a few days the papers had been read, not critically but carefully. Impressions influenced perhaps by the moving pictures rather grossly recreated the "Valkyrie" as cowboys, and the Light Cavalry Overture most amusingly into several popular refrains. From the least obvious Invitation to Waltz came the best pieces of writing. In all of the papers written from this recording there was a sincerity and a revelation of the person writing, a kind of radiation from written expression that I had

never seen before. The students were thinking better and expressing better learning through such thinking.

The fact that in the first experiment the most satisfactory writing evolved from the more abstract music led me to believe that the music chosen for the second experiment should in each instance be very abstract. The prelude to Richard Wagner's Das Rheingold and two other comparable recordings constituted the second musical group. This time the written expression evinced not only hope by also an intangible yet convincing proof: for from the majority of these papers now radiated a kind of learning prompted not by the objective, not by the subjective, but born out of the deeper nature of humankind. I became absorbed in reading each piece. The same pupils, the same procedure, and yet a revelation that defied explanation. Fearing the enthusiasm or desire might have colored my judgment, I asked, without comment, a friend to read this same set of papers. When my friend's reaction to them coincided almost identically with mine. I could draw only the conclusion that a truth worthy of pursuit lay before me. To do nothing more would seem incredible and wrong.

In spite of the freedom that had been given me, I know the responsibility entailed when one is working with youth, particularly high school students in a somewhat conservative community. Again, I was fortunate in being able to discuss with this same understanding superintendent the present situation. After careful thought he came to me with his reply: "Convincing proof would require a longer period of time. Could you give the time?" I answered, "I could and I would."

### AN EXPERIMENT IN METHOD

In ways over which human direction has little control, it so happened that the five classes which had served in the initial experiment were composed of low intelligence quotient persons. One could continue working with the present five classes—the school year was then in November—and go on for another year with the classes that would enter in the coming September. This year's and next year's group would be sophomore or English 10. Such a similarity in grade would be necessary. Imagine my bewilderment, however, when I discovered upon examining

the school files that the students who would enter in the following fall were uniformly individuals of superior intelligence. Ever since I had read *Art of Thinking* by Ernest Dimnet I had wondered about the relationship between creative ability and the intelligence quotient. Why be bewildered? The experiment could serve two purposes: one to determine more accurately the potential development of the type of learning evidenced in many of the second set of papers; the second purpose to determine the correlation between intelligence and creative ability. The combined purposes could serve as educational lights, if one with zealous work and faith would follow them. I was ready to give my best.

To write of all the details in the development of what became as time went on a challenge and a cause in education would require many, many pages. I will present only those features in the evolution which contributed to the more universal outcomes.

Every possible means was sought that might intrigue young people to think away from the obvious and through themselves. The regular instruction in literature and the techniques of language were not interrupted. Written expression, however, could serve best in checking concretely the learning of each pupil.

In order to find a fair judgment for ascertaining the value of each paper and the growth of each pupil's learning, a satisfactory means of measurement that would coincide with the intuitive had to be created. Objective, traditional markings were negligible and useless. Through a conference with several persons interested in the welfare of the project, light, because of certain abstract features and also because of a possible relationship with the intuitive, was accepted as a basis for estimating the learning value of what a pupil had written. Moreover, since light could have certain tangible aspects, perhaps color, the product of light, could serve.

Approximately one hundred papers were read and grouped. The content of some of them was dumb, dead, lifeless, like that sickening green which can merit only a parasitic, reflected work. The expressions on other papers were dynamic, with a feeling of subtle drama. A red, like blood, mixed with a kind of amber could characterize these. Still others caused one to hold one's

breath, for they contained that creative spirituality which belongs to art. These last would fall into a soft purple and gold light. Upon more careful observation of these light values none of the several persons interested in the program would have preferred any substitutions for standardization. Each one agreed that these three lights or color values were logical and true. In fact, in a short time, these interested individuals concluded that these lights, green, red, and purple-gold could serve in determining the worth of literature, painting, sculpture, and music. Apply, if you will, the light test to works that may be generally classified in any of these four major categories, and I am sure that you will appreciate its infallibility. For the purpose of simplification, the symbol P was used to designate the green light or the lifeless picture; D to describe the red light, the dynamic; and S to characterize the soft, purple creative. Soon, however, any better designations seemed inconsequential. A paragraph in which words were never counted but which usually numbered approximately two hundred constituted the word content. All writing was done in class during a period of forty minutes. To avoid any suggestion of a composition or theme, written expression became the keynote of the procedure. Only the instructor knew the light standards. The students rejoiced in the omission of grades and in working for the pleasure of doing so.

No doubt, at this point, the reader wishes to inquire which procedures were used. How I wish that I might retrograde and let you experience those days of writing. Every procedure brought joy and a desire for more. Freedom had unexpectedly supplanted the tedium of writing. The presentation varied from a series of thoughts offered by the teacher, one thought being chosen by each pupil, exhibitions of articles indicative of a pupil's concept of beauty, the playing of fine recordings, reactions to groupings of still life, of flowers, of animals. Always the subject matter was offered without comment and without questions from the pupils, for only through such an uninterrupted method could the intuitive find soil in which to grow. Perhaps the most remarkable reaction came in response to the playing of the complete recording of Stravinsky's Fire-Bird. No explanation was given; the young people knew only that they were writing from

music. As I looked about, I sensed that one boy seemed to be doing something other than writing, but I made no remark. At the close of the class, he stopped to leave on my desk three drawings as he said, "I need a little more time. May I bring the fourth tomorrow?" "Yes, indeed!" I replied. Almost in awe I looked at the drawings; the first, a bird vibrant with all the spiritual vitality of the music; the second, a group with the spiritual quality more softly and smoothly manifest, represented the dance of the princesses; the third showed a virile, kindly king. On the following day I received the fourth—a baby wrapped in a papoose-like cradle which was borne through the clouds by doves. The poor boy, of a humble background, with no training in art, had portrayed with profound appreciation every portion of the musical masterpiece.

Before such a miracle I paused in quiet gratitude. From that time on I abandoned forever the thought of grading papers with A-B-C, or any objective marks. Instead I looked upon all that the young people had written as revelations which must be directed for their learning and for the good of education. In order to think, they did not need the objective nor the obvious; other ways were preferable to them. Upon the teacher who was trying to better understand the learning process lay the responsibility of loyally maintaining a new way for them, a way Godgiven and less man-made.

### RESULTS OF THE METHOD

Throughout the second year the reading of papers and the evaluating of the work according to the three lights was continued. In addition, the evolution in the learning of each pupil was carefully observed. The question, how many of these students have the ability under a procedure identical with that of the former year to grow from a learning comparable with the gold and purple light, must be answered. At the conclusion of the second year, after a reading and checking of practically two hundred papers, the answer was evident. Practically 90 per cent of the students had been able to develop a learning comparable to the gold and purple light, and of the remaining 10 per cent the majority, in fact all of them with a few exceptions, had shown an ability to move into the red light. This outcome

provided proof for the former assumption, namely, an approach that awakened learning intuitively guaranteed an evolution in learning from a monotonous type of thinking to a spiritual strength of mind. Education without the aid of mechanical, obvious procedures had gained an independence that must not

be ignored.

There remained still another matter to be investigated and tested. Because the persons in the second-year group were all individuals with high intelligence quotients, might not some critical doubter ask the question: would such convincing proof come from persons of low intelligence? The papers of the first, low I.Q., group which had been placed on file were given a second reading and the development in the learning of each pupil was carefully tabulated. The result was amazing, because with the low I.O. group the outcome was practically identical with the outcome of the high I.Q. group. In order to avoid any error in the checking and tabulating of the two sets, we asked a person trained in computing and tabulating measurements to evaluate the tabulations. Our amazement at the outcome of this scientific checking seemed unbounded. The correlation between the low I.O. group and the high I.O. group showed a difference so slight as to be scarcely appreciable. Contrary to contentions concerning the value of objective training, there lay the fact before us: the intelligence quotient had practically no bearing upon intuitive learning. An individual could be an individual in his own educational right, undismayed by inward quakings.

After two years of study and careful reading of approximately four thousand papers, truths indisputed had revealed themselves, namely: that learning finds its truest source in the creative, intuitive power of each individual; that learning with most persons can evolve to a fine spiritual level of thinking; and that such evolution of learning has little if any correlation with the intel-

ligence quotient.

I remained for a number of years in this same high school in which the experiment had been made. Whether I taught freshmen, sophomores, or juniors—noisy, bellowing boys or demure, quiet girls—those truths that had been discovered never varied, never lost their momentum. Personally, I knew that I would teach, always confident in the power of intuitive learning.

Circumstances in which my health played a part brought me nine years ago to an independent school in which the number in each class was small. My responsibility to teach all the English from grades eight through twelve soon became an opportunity, for about these truths in learning could be built up a course of study. One could observe the evolution of learning in individuals over a period of four years. For twice that number of years the learning of the pupils thrived with satsfaction. In addition, the carry-over into college proved gratifying. The thought that a young person is a God-given life to be lived radiated constant inspiration. Through the co-operation of friends, through Guidance Unseen, a conviction had matured and now looked for a vision into the future.

### ESSENCE OF THE TRUTHS UNVEILED

The vision came. Indeed it had been shining for some time on the horizon while I had been absorbed with things close at hand. I knew that the work of those years and the discoveries attendant upon them would need superior support, if they were to expand in influence. One cannot understand the mystery that unites circumstances. This time the union occurred when the book, Education at the Crossroads, by Jacques Maritain came into my possession. Earnestly I began reading, read on, and then stopped at page 41, trembling in my excitement, tempered with humility. On this page, in the words of a great philosopher, Jacques Maritain, lay the essence of the truths which my friends and I had been given the privilege of unveiling. I quote:

If we consider the preconscious of the spirit, here we see that important and vital changes might take place in our educational methods. Here it is not a question of liberating the vital preconscious sources of the spirit's activity. Thus, creative imagination and the very life of the intellect would not be sacrificed to cramming, memorization, or conventional rules of skill or to the honest and conscientious but mechanical and hopeless cultivation of overspecialized fields of learning. With regard to the development of the human mind neither the richest, material facilities nor the richest equipment in methods, information and erudition are the main point. The greatest thing is the awakening of the inner

resources and creativity. The cult of technical methods by their own virtue must give way to respect for the spirit and dawning intellect of man.1

Why couldn't education understand?

During the past summer I read and reread Jacques Maritain's most recent book, Creative Intuition in Art and Poetry. In this magnificent work through lucid diagrams and concrete statements he gathers into a nucleus the truths of learning. The following quotations summarize the basic and most essential:

Consequently we must say that imagination proceeds or flows from the essence of the soul through the intellect and that the external senses proceed from the essence of the soul through imagination. For they exist in man to serve imagination, and through imagination intelligence.2

I would observe especially that the word unconscious as I use it does not necessarily mean a purely unconscious activity. It means most often an activity which is principally unconscious, but the point of which emerges into consciousness. Thus, a place is prepared in the highest parts of the soul, where intelligence stirs the images under the light of the Illuminating Intellect to descend into man, dwell within him and become a part of our spiritual organism.3

### A CHALLENGE TO EDUCATION

Why will education not understand? It could, if it would. These truths are essentially practical. They are far removed from the current patter termed creative expression. They are the foundation which should supplant the traditional, objective treadmill upon which educators, parents, and students have been walking. The potential power of these truths becomes indomitable in its challenge to mankind. Education like politics seems to be standing on a promontory looking into a vista with the hope of seeing a panacea for its problems. Education can see, if it will, in the philosophy just quoted something much more profound than procedures or methods. It can see, understand,

<sup>3</sup> Ibid., p. 100.

<sup>&</sup>lt;sup>1</sup> Jacques Maritain, Education at the Crossroads (New Haven: Yale University Press, 1943), p. 41.

<sup>2</sup> Jacques Maritain, Creative Intuition in Art and Poetry (New York: Pantheon Books, 1953), p. 107.

and put into practice an approach to learning through the soul of the individual and the evidence of such learning in the Godgiven self which God created.

If anyone wishes to know about the practicability of such learning, I offer with humility my experience of twenty-five years in which such a philosophy has worked in both public and private schools with all kinds of pupils. It has proved feasible in a complete course of study and has met the demands of the college. It is because of my conviction and experience that I am writing.

Moreover, the truths of such a philosophy scarcely need to evolve. Self-evident truths need only the courage that promotes action. No doubt changes would be attendant upon such action, changes which many educators, teachers, parents, all factors in education, would accept as agreeable and wise. They have wanted only an impetus that will bring about such changes. May I list a few probable ones.

Less and less importance would be placed upon objective grades and marks. From time to time scientific tests for determining achievement might be used. One is dealing with the power of the child or young person, not with a human mechanism. Yearly, mid-year, quarterly, or monthly tests would become of less value as a means of standardizing learning. Written evidence in certain subjects may be necessary and worth while, but must the evidence be stigmatized as a test under which pupils become disturbed in their attitude toward learning? Life's tests go much deeper. Surely, the preparation for life should be on a similar basis.

Work would take the place of homework. Textbooks could "dim-out." There would be a great need for fine books, inspirational books. Some publishing companies are already supplanting the entertaining, picture textbook, filled with obvious questions and outlines, with stimulating books with a challenge. Publishers cannot lose, for the teacher who desires students to learn will offer her students many books.

How an individual thinks is a safer evidence of learning than facts. If thinking is being done, facts will be present.

Imagine a pupil's genuine happiness, if he could enter a classroom without blackboards, crayon, erasers, and the stereotyped desk. A word written on the mind has more value than a word written on any blackboard surface. Teachers, many of them, can find other means, if ingenuity and personality are asserted. School supply houses need not lose. New products can be more profitable than the traditional.

The correlation between hugh school buildings and true learning would seem somewhat remote. Mass organization increases the awareness of objectivity. Simplicity should guide taxpayers in determining education's needs. If we are not careful we will become more concerned about one room for a cyclotron than a quiet place for a chapel.

The idle bantering of the term "creative" will cease. Creative intuition in learning implies self-direction, poise, and unconscious, spiritual perception.

A conviction, a cause, and now a future for education. We have no fear of going deeper into nuclear physics with its potential mass destruction and at the same time its potentiality for construction. Certainly we should be willing to accept a philosophy of education whose simplicity includes all that is good. Parents and students have ever sensed this simplicity. Many teachers have rejoiced in its presence. Great leadership and the abiding values in the advance of civilization testify to its worth. Education through such simplicity could glorify learning.

Education has nothing to lose, mankind so much to gain. Much that the individual wishes could be so, would be so, if education would accept the essential simplicity of these spiritual truths.

Over a thousand lay teachers were certified in eleven dioceses last June for religious instruction of Catholic pupils attending public schools. The largest number certified was in the Archdiocese of Portland, Oregon, where 292 persons received certificates. Requirements for certification varied in the several dioceses; those of the Diocese of Madison, Wisconsin, were the most exacting, demanding two years of study.

### PROBLEMS IN ADDITIVE MEASUREMENT

By Robert B. Nordberg\*

This series began by challenging additive methods of mental measurement and continued by suggesting the general lines of non-additive evaluation.1 Within the additive framework, however, additional theoretical difficulties arise. Most fundamental among these, perhaps, is that which centers about the concept of homogeneity... There seems to be, in the profession, little awareness of the bases and implications of this concept. Many scientists who carefully construct class concepts from empirical data declare themselves against the validity of all class concepts when they try their hand at philosophy.

The basis for homogeneity of test items is provided by logical universals. A universal may be defined as any trait, characteristic or relationship which, considered in the abstract, is the same whenever it occurs. The color blue, triangularity, and justice are universals, though of different degrees of abstractness. A particular may be defined as anything which exists in space and time and provides a potential basis for sensory experience.

The process of generalizing entails universals, for we generalize by categorizing. Science, as inductive generalizing, requires the same philosophical presuppositions as all other reason. The scientist must believe that an objective world exists and he must believe in the presence of causality or order in this world. If there is no objective world, the scientist is studying nothing but his own mental processes. If there is no order, the "laws" of science are useless descriptionss of the past-useless because they have no guaranteed application to the future. As Maritain writes.

It is impossible to over-emphasize the importance of the problem of universals. It is for want of attention

<sup>\*</sup>Robert B. Nordberg, Ed.D., is an instructor in the Department of

Education at The Catholic University of America.

1 Robert B. Nordberg, "Additive and Non-Additive Mental Measurement," The Catholic Educational Review, LIII (March, 1955), pp. 145-157.

to it that so many philosophers and scientists of modern times cling to the naive belief that science must be a copy pure and simple, a tracing of the individual reality; serve up the stock arguments of ignorance against abstraction, the essential precondition of all human knowledge; and when treating of the principles of the sciences, especially of mathematics, spin elaborate theories, devoid of solid foundation, whose sole result is to render knowledge totally impossible.<sup>2</sup>

It should be noted that science is not concerned with particulars as such, except in its applied or technological phase. The chemist is interested in what is common to all molecules of each type; he has no special concern with any particular molecule or group thereof. On the other hand, it is only by examination of particulars that the scientist advances his knowledge of universals. There is no way that the intellect can by-pass particulars in its search for truth, as Plato's reminiscence theory of learning would imply could be done.

The scientist who is interested (as he should be) in his philosophical presuppositions must walk a straight and narrow path to avoid inconsistency. Just as Platonism denies the validity of science by denying that knowledge is either from or about the world presented by the senses, nominalism denies the validity of science by denying that experience can provide any valid concepts. Platonists are few in science today. Perhaps the temper of the times discourages them. Nominalistic scientists, however, are numerous. One can only conclude that they are going along with the popular epistemology of the moment without a serious examination of its logical implications for their work. Korzybski may be cited as an example of a man who adopted the nominalistic position rather consistently, yet worked in experimental fields. apparently unaware of the discrepancy. (Students of "general semantics" seem to be equally unaware of it.) He tells us, for instance: "If we use a language of adjectives and subject-predicate forms pertaining to 'sense' impressions, we are using a language which deals with entities inside our skin and charac-

<sup>&</sup>lt;sup>2</sup> Jacques Maritain, An Introduction to Philosophy (New York: Sheed and Ward, 1947), p. 162.

teristics entirely non-existent in the outside world."3

Bridgman, the founder of operationism, veers close to the nominalistic position when he insists that "if we have more than one set of operations, we have more than one concept." This attitude seems to impute significance to differences, but not to similarities.

If we are going to count things, all the things counted should be alike in some respect. That respect constitutes the reason, the only reason, for counting them. Therefore, all of the data in a test which yield a common score should be homogeneous in some respect. The slightest examination of objective tests, standardized or classroom, demonstrates how often this requirement is overlooked. English tests, for instance, may measure a variety of skills ranging from poetry appreciation to punctuation, and yield a single score. If the score is 78, we may ask, "78 what?!"

A sound understanding among teachers of the problem of universals would help them to avoid at least two fallacies in testing. On the one hand, there would be an appreciation of the objective basis of homogeneity, and the consequent need to group test items by their content and not by any other consideration. On the other hand, teachers would be less likely to assume that, because a set of data shows homogeneity in *one* respect, the data are homogeneous in *all* respects. Each of a number of instructors interviewed by the writer said their tests were homogeneous because "every item has to do with the subject." One should keep this extremely limited basis in mind in interpreting results.

It is well to be on guard against the assumption that the concepts involved in a given scientific inquiry are mutually exclusive, unless demonstration to that effect is made. Also, it should be remembered that a concept is plural not only in the sense of having a series of concrete exemplifications but in the sense of possibly embracing a series of sub-classes. For instance, there are many "intelligent" people, also many degrees of intelligence. If some "intelligent" people are "honest" and others not,

 <sup>&</sup>lt;sup>3</sup> Alfred Korzybski, Science and Sanity (Lakeville, Conn.: The International Non-Aristotelian Library Publishing Company, 1948), p. 384.
 <sup>4</sup> Percy W. Bridgman, The Logic of Modern Physics (New York: The Macmillan Company, 1927), p. 10.

a knowledge of the number of "intelligent" people does not provide the basis for any conclusion as to the number of "honest" people.

### USE OF MEDIANS AND PERCENTILES

The second problem which arises within the additive frame of reference concerns the use of percentile statistics. Such statistics include percentiles, medians, quartile deviations, and measures such as the middle 80 per cent range. Such statistics have in common that they are not algebraic. Despite the advantages of such measures, they lose out to the mean, standard deviation, and other algebraic construction in most statistical work. Stevens<sup>5</sup> and Lorge, of whose conclusions the present series of articles is a critique, state that medians and percentiles may be validly used in ordinal measurement, that is, in situations in which we may assign ranks but cannot assume equal measuring units.

The median of a distribution is that point above and below which an equal number of scores lie, that is, the fiftieth percentile. A percentile rank is the relative position of a score as arranged in a hypothetical distribution of one hundred. If medians and percentiles are taken to mean only what is clearly implied in these definitions, they may be validly used in ordinal measurement. Practically speaking, however, the significance of medians and percentiles rests upon comparisons. The usual interpretation, for instance, of a score at the fiftieth percentile would be that, while it might not be so much above one at the forty-eight percentile as the latter is above one at the forty-sixth, nevertheless, one at the fiftieth percentile is above one at any smaller percentile. It is "above" it, that is, in ability represented. Here the assumption of equal units returns in disguise. Percentiles are usually derived from scores. In a test of ten items, there are ten different possible combinations of "correct" answers which might yield a score of nine. For ranking purposes, a score of nine would be considered better than a score of eight, even if no assumption were made of how much better. In short, an as-

<sup>&</sup>lt;sup>5</sup> S. S. Stevens, "On the Theory of Scales of Measurement," Science, CIII (1946), 677-80.

<sup>6</sup> Irving Lorge, "The Fundamental Nature of Measurement," Educational Measurement, ed. by E. F. Lindquist (Washington: American Council on Education, 1953), Part III, chap. xiv.

sumption is made that any combination of responses which yields a given score implies the same level of mastery as does any other combination yielding the same score. Unless the measuring units are virtually equal, might not some combination giving a certain score represent a higher level of achievement than some other combinations giving a higher score? This difficulty does not arise if papers are merely ordinally ranked. In this case, however, the relative rank (if the total of the distribution is known) provides as meaningful an interpretation as the percentile.

### EQUAL UNITS AND ABSOLUTE ZERO

A third problem which arises within the additive frame of reference is that of the equality of measuring units. Stevens7 and Lorge<sup>8</sup> state that means, standard deviations, and the productmoment coefficient of correlation may be validly employed in measurement where units are known to be equal. The term interval measurement refers to such a situation. Extensive magnitude is also spoken of where units are equal. It is undoubtedly correct that these statistics (and other algebraic statistics such as the standard score) can be validly used if we ever have true intervals (that is, equal units). Without such units, we cannot even compare scores. As Guilford says, "Most of our ordinary conclusions are sound only insofar as equal units (and much less often an absolute zero point) prevail in the measuring scale."9

How did testers arrive at the conclusion that, even in those kinds of aggregate situations where psychological "units" exist. they are exactly equal and interchangeable? Some examination of mathematics is necessary here. Mathematics as we know it would not be possibly without the concept "one." Paradoxically, this concept would be meaningless without the idea of plurality. It is difficult to see how other numbers could be meaningful without the concept of one. Therefore all mathematical manipulations are in a sense referable to that concept. Such manipulations may be done in the spirit of handling abstract symbols

 <sup>&</sup>lt;sup>7</sup> Stevens, op. cit., p. 679.
 <sup>8</sup> Lorge, op. cit., chap. xiv.
 <sup>9</sup> J. P. Guilford, Fundamental Statistics in Psychology and Education (New York: McGraw-Hill Book Company, 1942), p. 7.

without any assumption that they refer to any empirical reality. In measurement, however, the assumption is made that the numbers used do have such a referent. Therefore, additive operations are logically justified if one has reason to believe that each numerical unit corresponds to some identifiable qualitative unit.

Scholastic philosophy conceives of human studies as being pitched at three levels of abstraction. Maritain discusses these in Degrees of Knowledge, probably his most profound work.10 The natural sciences abstract traits, relationships, and so on, directly from concrete subject matter. This is the first level of abstraction. Mathematics by-passes traits, relationships, essences, and so on, and considers quantitative relationships only. This is the second degree of abstraction. Metaphysics studies being-assuch. This is the third degree of abstraction. Maritain makes clear that the objects of thought in mathematics cannot exist without sensible matter, but can be conceived without it, "Nothing sensible or experimental enters into the definition of an ellipse or a square-root."11

The imperfect applicability of mathematics arises from its level of abstraction. Wertheimer cites cases of South Sea languages which have different ways of counting fruit, money, animals, and men.12 He notes that primitive peoples usually do not show a strong tendency towards uniformity of monetary values.

The point to be stressed is that faulty applicability of numerical concepts to empirical reality does not arise (as Bertrand Russell and A. N. Whitehead have maintained) from a difference in source between numerical ideas and other ideas. Rather, it is due to a change in level of abstraction as we go from the psychological to the mathematical or vice versa. This interpretation of the matter, however, has seldom been made by writers on measurement. B. O. Smith wrote: "Measurement is a method by which mathematics is shown to be relevant to parts or aspects of nature; and the structure which it seeks is similar to that

<sup>10</sup> Jacques Maritain, The Degrees of Knowledge (New York: Charles Scribner's Sons, 1938), pp. 45-46.

<sup>&</sup>lt;sup>12</sup> Max Wertheimer, "Mathematics," A Source Book of Gestalt Psychology, ed. by Willis D. Ellis (New York: Harcourt-Brace and Company, 1938), p. 270.

implied in certain mathematical operations."13

This comment seems out of keeping with the wholistic philosophy expressed so well by Smith elsewhere in the same work. Korzybski maintains his nominalistic position on this subject: "Mathematics is exclusive in one respect: It has no content. It is entirely a product of higher abstractions created by definition from undefined terms," 14

Notice how this author equates being "a product of higher abstractions" with "having no content"! He is by no means alone in this confusion, however. It is the essence of modern philosophy.

Because mathematics by-passes essences and causal relationships, it is antecedently unlikely to apply perfectly (with equal units) to empirical reality. Wertheimer wrote: "Wherever there is no natural relationships, no vivid concrete and relevant connection among things themselves, there is also no logical connection, nor is any logical manipulation of these things possible. In contrast to this stands our kind of thinking whose logic tends in this direction: Everything can be counted." <sup>15</sup>

At lesser levels of insight, many writers report the imperfect applicability of mathematics in science, without satisfactorily explaining it. Bridgman points out that mathematical concepts lose their applicability as physical ranges increase, and even suggests that statistical method ". . . is used either to conceal a vast amount of actual ignorance or else to smooth out the details of a vast amount of actual physical complication, most of which is unessential for our purposes." 16

Lorge pointed out that mathematical operations "cannot produce a unit with a true zero or a scale of equal intervals." Some instructors apparently feel otherwise.

A second consideration with regard to interval measurement has to do with possible meanings of "equal units." In physical measurement, it has been long an accepted principle that

<sup>&</sup>lt;sup>13</sup> B. Othanel Smith, Logical Aspects of Mental Measurements (New York: Columbia University Press, 1938), p. 59.

Korzybski, op. cit., p. 681.
 Wertheimer, op. cit., p. 267.
 Bridgman, op. cit., p. 63.

<sup>17</sup> Lorge, op. cit., chap. xiv.

"equality" is relative. Albert Einstein, 18 Alfred Korzyzbski, 19 P. W. Bridgman.<sup>20</sup> and others, have writen on this. Estimates of motion, direction or size are relative to the location of the observer. Two physical measures could be "equal" only in that sense. Are mental measurements "relative" in some analogous way? The answers depends upon one's criterion. B. O. Smith wrote: "The derivation of units from a function of a property, instead of directly from the property itself, makes it exceedingly difficult, if not impossible, to establish equal units in any sense save by definition."21

This suggestion provides one basis for "relative" equal units, which Smith elaborates:

There are two kinds of units: first, units that are equal by definition; and, second, units that are equal by virtue of the fact that the axioms of addition have been confirmed. The former is the kind that has been evolved in the field of education. Units equal by definition are those which have been determined for convenience, but which carry no experimental assurance that the quality which lies behind them is submissive to the same treatment as the numbers designating them.<sup>22</sup>

It is difficult to see what logical advantage is gained by the arbitrary postulation of equal units. Any interpretation of interval statistics in an ordinal measuring situation would be relative to such a postulate. The postulate, in turn, must be evaluated. If it is not justified, conclusions based upon it are also unjustified. A much more meaningful kind of "relativity" in mental measurement lies in the use of ordinal ranking.

Another possibility is to measure equality of units on a scale. Apparently no such scale has been published. The writer tried to construct such a scale but felt dissatisfied with the results. The scale was based upon the number of mental operations required to solve a problem and the level of abstraction of these operations. The chief criticism of such a scale is that it as-

22 Ibid.

<sup>18</sup> Albert Einstein, The Meaning of Relativity (Princeton, N.J.: Princeton University Press, 1946), p. 31.

<sup>19</sup> Korzybski, op. cit., p. 649. Bridgman, op. cit., p. 5.
 Smith, op. cit., p. 139.

sumes there is only one way to solve a problem. Another person might arrive at the same conclusion by a greater or smaller number of mental steps, and couched in different terms.

Still another possibility is to establish equality of units on a statistical basis. Items which are alike in their ability to discriminate in a stated population are often regarded as deserving equal weight. This criterion, however, has less to do with logic than with sociology.

Must we not conclude with Lindquist?

The common practice in mental testing is to assign an arbitrary number of points of credit for the desired response to each situation (or test item), the indidividual's score being the sum of such points earned. There is, however, no way of demonstrating conclusively that these arbitrary weights are in proportion to the "true" values of the items, or of determining with complete objectivity what these weights should properly be.23

The writer does not draw the further inference that means, standard deviations, correlations, and other algebraic statistics should not be used. If an investigator feels justified in using such statistics in the light of the results they bring, or in the light of any special theory he has as to their justifiability, there is probably no reason why he should not do so. He should, however, be aware of the theoretical difficulties about what he is doing.

### ABSOLUTE ZERO

Even if that which is measured may be additively approached, and may be measured by equal units, we are not justified in multiplying and dividing scores (that is, making ratio comparisons) unless a zero on our scoring scale is absolute-means "just not any" of whatever is being measured.24

As with most assumptions, the validity of this one seems to depend upon what interpretation is made or it. An instructor might say that a score of 50 is twice as good as a score of 25

<sup>23</sup> E. F. Lindquist, A First Course in Statistics (Boston: Houghton-

Mifflin Company, 1942), p. 212.

24 Truman Lee Kelley, Scientific Method, Its Function in Research and in Education (Columbus, Ohio: Ohio State University Press, 1929), p. 89.

on his test (assuming equal units), if a zero on his test is his frame of reference for the statement, even though he might recognize that this zero is relative. By strict logic, however, this instructor could not say that a score of 50 on this test is twice as good as 25 with reference to a complete lack of what was measured as the standard for zero. In short, this problem depends largely upon whether the test is regarded as a sampling. If one regards the test as including the total of all that is to be measured, perhaps a case might be made for "absolute zero." Most tests, however, are samplings, whether so regarded or not. Lindquist wrote:

The meaning of the arbitrary zero point on any scale of test scores is also unique to the test, and never corresponds to an absolute zero. Futhermore, scores on such tests can never be described in more fundamental terms by means of which direct comparisons of scores may be made from test to test or readings on one scale transposed into those on another.<sup>25</sup>

Lorge also stated: "It will perhaps not be possible to establish true zeroes for behavioral properties such as prejudice or sociability." Some writers, however, question the need for establishing a zero point.

It must be remembered, finally, that ratio measurement implies equal units as well as an absolute zero. Since the evidence that equality of units cannot be demonstrated is rather plentiful, another reason exists for doubting the legitimacy of ratio comparisons. It would appear, in short, that all we can do in mental measurement is place persons in rank order. This cannot be done through any additive process, for any such process presupposes equal units, and sometimes an absolute zero.

### SUMMARY AND CONCLUSIONS

1. Additive measurement should be employed only if one has good reason to believe that he is dealing with an aggregate rather than a whole, or if one adopts a pragmatic approach which seems to him to outweigh the theoretical objections to what he is doing.

Lindquist, op. cit., p. 13.
 Lorge, op. cit., p. 547.

- 2. All data which are "mixed" to yield a single statistic or datum should be homogeneous in some way that is clearly understood and defined and this score should not be generalized in interpretation any less or more than is indicated by this definition.
- 3. The usual interpretations of medians and percentiles in ordinal measurement are not justified.
- 4. Two objections exist against the use of cardinal numbers in mental measurement. The first is the additive assumption implied. The second is the assumption of equal units implied, even within the additive assumption. Use of ordinal numbers does not encounter either of these difficulties, but should be unmixed with additive manipulations. For instance, one should not average them or derive them from additive scores.
- 5. Nevertheless, the use of interval and ratio statistics might be justified on more or less pragmatic grounds or by reason of some theoretical consideration outside the scope of the present study.

The final article in this series will give examples of testing policies used by some college teachers and discuss them in the light of the preceding theoretical framework. Recommendations for an "ideal" evaluation program will also be made.

Winner of the National Spelling Bee, conducted in Washington, D.C., last May was Sandra Sloss, an eighth-grade pupil of St. Joseph's School, Granite City, Illinois. Sandra was one of 17 Catholic elementary school pupils among the 63 national finalists in the contest.

A growing shortage of teachers for public schools is predicted by the National Education Association on the basis of results of a recent Association survey. Survey results showed that only 65.8 per cent of the 1954 education graduates actually went into teaching. It is predicted that only 27,800 of the 35,278 elementary education majors in the class of 1955 will enter classrooms. An estimated 60,000 elementary school teachers leave the classroom each year, the report on the survey revealed.

### PROBLEMS IN HUMANISTIC SCHOLARSHIP

Rev. John E. Beez, S.J.\*

The American university has been the scene of most fruitful production in humanistic studies, yet it is no cause for wonder that frictions have developed between the humanities and the university. But like good members of a family, their disagreements do not indicate incompatibility. Quite the contrary, they are inseparable; for the university contributes as much to the continued existence of higher learning as higher learning contributes to the vital function of the university, though many voices have protested that the universities are rapidly finding more ways to function without the benefit of the vitality which the right kind of scholarship provides.

For purposes of this discussion it will suffice to consider the humanities as represented by the disciplines of history and literature, together with the languages they imply. These, to use the designation of Father Robert I. Gannon, comprise two branches of the "wisdom studies," of which philosophy and theology are the other members.<sup>1</sup>

Our first concern will be to expose those problems of the humanities which have their source in the university system, and to outline some solutions which have been offered. We may then consider some problems which are peculiar to history and literature aside from their relations with the universities.

By reason of its basic threefold function the university is a complex institution. These functions are to educate the students who attend the university, to foster and stimulate scholarly research, and to provide training for the professions. Our attention will be on the first two of these functions, to both of which the humanities make a major contribution. With regard to the sec-

<sup>\*</sup>Rev. John E. Beez, S.J., is on the staff of West Baden College, West Baden Springs, Indiana.

<sup>&</sup>lt;sup>1</sup> Rev. Robert I. Gannon, "The University in a Brave New World" (Address to the delegates of the Fordham University Centenary Celebration, September 17, 1941); reprinted in Robert I. Gannon, After Black Coffee (New York: Declan X. McMullen Co., 1946), p. 38.

ond, we do not intend to consider actual productive scholarship, consisting mainly of the publication of articles and books by members of the faculty, fellows of the departments, or doctoral candidates. This function involves problems also, but it is rather the difficulties involved in the first, or teaching role, of the university that demand our attention.

The latter question clarifies itself further if we concentrate on the master's program of the graduate school where the teaching role requires that training be offered for two general types of student, the prospective high school or college teacher, and the prospective scholar who intends to do advanced work in the humanities. We can better analyze the problems inherent in the present situation if we recall briefly the origin of the American graduate school system.

### PROBLEM ARISING FROM TWOFOLD OBJECTIVE

Since 1876 its organization has been patterned on the model of the Johns Hopkins graduate school which in turn was based on the successful and productive system developed in the German universities of the nineteenth century. The program included lectures to large groups and seminars in which the students engaged in advanced studies and intensive research. The system produced scholars, men trained for and aspiring to the specialized study and extended reseach which was intended to issue in the publication of scholarly work. The question whether the technical achievement of such work was outbalanced by the effect it had of narrowing the scope of the field in which it was done will occur in the second part of this discussion.

The point to be made here is that the American graduate schools were modeled after a system whose objective was the training of research scholars for advanced studies. But as we have seen, the objective of the American graduate school has come to be not one, but twofold; our graduate schools must now produce not only scholars in the humanities but also high school and college teachers of the humanities.

The difference between these two groups of students lies chiefly in the difference between their primary intention for pursuing humanistic studies beyond the college level. The one intends to teach in high school or college while the other primarily con-

siders scholarship as a vocation. He plans to do advanced work, acquire a doctorate, and to make of himself an "original force" by means of first-rate scholarly writing. The fact that the professional scholar will almost surely become a college professor as well as an expert in history or literature does not alter the fact that he hopes to prepare himself for the scholarly profession, and that teaching flows from this original intention. The problem arises because different programs are not available to meet the specific needs of these two objectives.

The rapid growth of large universities with their huge enrollments has magnified the difficulties. Eighty years ago the Johns Hopkins system, though devoted mainly to research and in training research students, seemed to offer likewise a fine method for training teachers. As the historian J. Franklin Jameson observed, ". . . some new ingredient in the zeitgeist, or in the academic atmosphere, brought it about that other universities speedily caught the enthusiasm for graduate instruction, for the professional training of college and university teachers, and thereby for that introduction to the processes of investigation without which the teacher is ill-qualified for independent thinking."2 When enrollments were small and times leisurely it was possible, and perhaps desirable, for prospective teachers to be trained in the regimen designed for research scholarship. But today, when graduate schools must produce greater numbers, not only of college professors, but high school teachers as well, a graduate program originally intended for research scholars is not adequate to the needs of all its students. As a result of attempting to accommodate both prospective teachers and prospective scholars under the same program, the schools today are failing to give the highest quality training to either group. Why a single program has generally proved unsatisfactory under present conditions will become clearer if we consider the different type of preparation required by each group. The person whose immediate aim is high school or college teaching will want training in a rather wide section of his chosen field. His work may be

<sup>&</sup>lt;sup>2</sup> J. Franklin Jameson in his introduction to a report by the Committee on the Planning of Research at the 1931 meeting of the American Historical Association; reprinted in *Historical Scholarship in America* (New York: Long and Smith Co., 1932), p. 5.

seen as a lateral expansion. The scholar, however, does not need to equip himself immediately for teaching. He will want to do more intensive work in a narrower field. His work may be considered vertical in direction. Judging from this difference in requirements, and recalling the orign of graduate training, it appears that the needs of the prospective scholar are more nearly fulfilled than those of the prospective teacher. Nevertheless, the graduate schools today find that most of their students are seeking their master's degree to prepare them for teaching. The situation can hardly be otherwise when high schools require a master's degree of those who fill the more desirable positions.

If the teacher-student fails to receive the breadth of training he needs by following the graduate program of specialized studies and advanced research, this is not to say that the teacher needs no experience in these two directions. However, it may be asked whether the extensive research required for the master's thesis, for example, is not excessive to the needs of the prospective teacher. Thesis work which is sufficient to satisfy present degree requirements may, nevertheless, fall short of the standards of scholarship which graduate research was originally intended to emulate. Still, the lowering of standards which this implies has not been off-balanced by opportunities to broaden the teacher-student's field of study.

Does the candidate who is aiming for professional scholarship benefit where the teacher candidate loses out? It would appear not. To consider the thesis again, the precision and scholarly research demanded of him in order to conform with a lowered standard is likely to be deficient to his needs. For not infrequently his thesis serves as an introduction to his life's work and represents his first contact with material that may be the foundation for much fruitful study and thought. It should therefore represent a scholarly effort, a worthy beginning of a serious pursuit. Yet, though it fall short of these desired ends, his work will satisfy the degree requirements. Our graduate program finds itself in the anomalous position of demanding from one type of candidate too much, while from the other it demands too little.

Since the question of research has figured large in this discussion it may prove helpful to examine the value of research for

those who study, regardless of their aims. Professor Hardin Craig has set forth with precision what the true end of research should be: "Research has come to mean discovery of new knowledge, whereas research is properly an individual matter. It is the exercise of an inquiring mind, and the principle of research applies as truly to a college freshman as it does to a doctor of laws."<sup>3</sup>

In practice, however, research is subject to misuse. Researchers are often accused of being mere fact-gatherers whose intellects are satisfied with beholding an orderly assemblage of data from which they feel impelled to draw no conclusions. Such work can be accomplished by sheer perseverance, and while it has sometimes been allowed to suffice for higher degree requiremnts, this kind of data-gathering should not be considered as the true function of scholarship. James Russell Lowell considered this kind of work an "alienation of scholarship from culture and criticism."

Overapplication to method was one of the abuses arising from American emulation of German erudition, and it is not this devotion to method that is indicated by the observation that "university education becomes sterile the moment it is divorced from research." Rather, research should be a work of re-evaluation, new insights, more complete understandings, different applications. As Professor Craig has said, "The past is not outworn. It is mainly merely forgotten or never comprehended. In this we find what is perhaps the greatest task of the future for scholars. They must interpret the past in the light of our own better science. They must interpret our own better science in the light of the past. . . . "8"

It is clear that the research with which the university is properly concerned is the work of an expert, of a man devoted to the profession of scholarship. It is equally true that aspirants to this profession should receive thorough training in its technique in the graduate school. But why should those who wish to teach

<sup>&</sup>lt;sup>3</sup> Hardin Craig, Literary Study and the Scholarly Profession (Seattle: University of Washington Press, 1944), p. 140.

<sup>&</sup>lt;sup>4</sup> Cited in Merle Curti (ed.), Growth of American Thought (New York: Harper and Brothers, 1943), p. 591.
<sup>5</sup> Craig, op. cit., p. 150.
<sup>6</sup> Ibid., p. 53.

the humanities but have no inclination for the extensive research and discipline required for original writing be required to exercise themselves so fully in scholarly research?

As was mentioned before, this is not to suggest that any teacher can dispense with an introduction to the processes of investigation without which the teacher is ill-qualified for independent thinking. Indeed, any proposals to drop research requirements altogether in favor of a large number of advanced courses with the object of attaining greater breadth in the graduate training of teachers cannot be considered as a solution. The extent and intensity of the research program may be altered for teacher-students, but any satisfactory answer will also have to include an increased and expanded research program for those whose training is toward professional scholarship. In other words, some kind of dual system must be found to accommodate the dual objectives of the two types of graduate student.

### A FLEXIBLE PROGRAM FOR TEACHERS AND SCHOLARS

A plan has been proposed by Professor Norman Foerster which, despite some shortcomings, has the advantage of establishing a correct attitude of the graduate school toward its two types of candidates.7 He recognizes that "the master's degree, at present so vague that it is easily available for any purpose, should normally represent two years of assimilative study preparatory to a teaching career . . . or a scholarly career." A program is outlined for a student in English which would normally include Greek, a modern foreign language and its literature, one or more of the fine arts, the history of philosophy, and the political and social history of Europe. He insists upon a "discipline of facts-the habit of accuracy in the use of names, dates, events, quotations, etc.," as a requisite to continuance in the course. This accuracy would be the means of attaining the end of "aesthetic perception and taste in its full meaning." Accuracy and taste would both be encouraged by practice in writing, some of it historical, some of it critical. There would be no thesis of the type new required. To summarize in his own words:

 $<sup>^7</sup>$  Norman Foerster, The American Scholar (Chapel Hill: University of North Carolina Press, 1929), pp. 60-61.

... in practice, th new A.M. would be mainly a "teaching degree." At the same time the programme ... would afford a liberal literary foundation for more specialized literary study leading to the doctorate... the master's degree ... could be awarded in two grades: a simple degree ordinarily implying teaching in the secondary school or the college, and a scholarship degree implying candidacy for a still higher degree.

It should be pointed out that, like the present system, this plan proposes to train the two different types of candidate within the scope of a single curriculum. It is conceded that the program is more directly aimed at the needs of the college and high school teacher and no alternatives are mentioned which might provide for the different needs of the prospective specialized scholar. For such a student it is difficult to see what research and organizational training could be offered to supplant the eliminated thesis. The required practice in historical and critical writing is a recognition of this need, and if such work were inspired by the high standard of accuracy and taste set down as the ultimate objective, it should result in the combination of careful investigation and intelligent evaluation demanded of evaluation demanded of genuine research.

Professor Foerster apparently feels that this single program is sufficiently flexible to prepare both teachers and scholars. Having observed that the degree offered would be mainly for teachers, he adds, "at the same time the programme . . . would afford a more liberal literary foundation for more specialized literary study. . . ." Since he elsewhere states that the scholar's field of specalization should have its beginnings in the master's training, such candidates would doubtless receive individual and special attention from their directors.

Robert M. Hutchins discerned that the same difficulties noted in the program for the master's degree prevail in the doctorate curriculum. "If . . . the curriculum to the Ph.D. is designed to give the breadth of education that college teaching demands, it may not offer the best training in research. I have long thought that, since candidates for the Ph.D. have two destinations, they

<sup>&</sup>lt;sup>8</sup> For some specific applications of a similar proposal see Rev. Richard L. Porter, S.J., "Graduate Program for High School Social Science Teachers," *Jesuit Educational Quarterly*, XVI, No. 2 (October, 1953), 114-115.

might have two educational programs, and might even receive different degrees."9

The essential agreement in concept between Professor Foerster and Doctor Hutchins would seem to call for the support of many other men in college teaching and administration who are concerned about these problems. However, nothing substantial seems to have come of either plan. Professor Foerster made the proposals outlined above in 1929. Writing in 1941, he expanded some of the earlier principles, but did not, however, propose the twofold master's degree. He seems to be reconciled, or at least resigned, to the situation of preparing research scholars and teachers by the same methods when he says, "At present we tend to prepare teachers narrowly for graduate instruction and then send them out to the colleges, a type of maladjustment which would not be tolerated in such professions as law and medicine."10 Commenting on his own proposals, Doctor Hutchins frankly asserted, "I have never been able to persuade anybody to agree with me."

Probably the ultimate reason why apparently worthy plans like those described fail to win support is that the university is a complex organism with many of the foibles of a personality. Very often an efficient solution is not the most prudent. Professor Foerster proposed in 1941 what might be termed a policy rather than a defined program. He suggested that requirements for admission to doctoral studies be gradually advanced. In view of the large number of candidates currently applying the graduate schools could still train an adequate number of students on the master's level, and train them better because of the improved standards. However, even this procedure seems to offer no solution to the basic problem of dual candidacy.

<sup>&</sup>lt;sup>9</sup> Robert M. Hutchins, The State of the University (Chicago: University of Chicago Press, 1949), pp. 17-18.

<sup>10</sup> Norman Foerster, "The Study of Letters," Literary Scholarship (Chapel Hill: University of North Carolina Press, 1941), p. 28; the dual-program master's degree was again proposed in 1945 by Luther P. Eisenhart, The Educational Process (Princeton: Princeton University Press, 1945), pp. 82-87.

## SCHOLARSHIP PROBLEMS IN HISTORY

Aside from these problems of training within the university system, the advanced scholars in history and literature have experienced controversy within their own ranks about the methods and objectives which humanistic scholars should properly pursue. It is the question of research that has caused difficulties in both fields. That research must be one of the scholar's prime occupations is sufficiently clear, but as with all complex intellectual operations, research is subject to various abuses. The charge has been leveled against the scholars of history and literature that they are overwhelming themselves and their profession by an indulgence in research which has resulted in overspecialization. Since the turn of the century the method of research in history and literature has been increasingly patterned on procedures of the natural sciences.11 Many complain that this scientific methodology is making the humanities sterile and cite as evidence the fact that much of the research is fragmentary.<sup>12</sup> They protest that too much scholarly work reveals insufficient effort to unify, synthesize, and draw conclusions. The attempt to produce something concrete to satisfy an immediate end results in the neglect of mature, long-term research and thought. By excessive delimitation of the field the sense of perspective is lost, and consequently "in the last two decades many scholars have, in thinking of knoweldge as a whole, reacted against its narrow compartmentalization. . . . "13 They seek rather an integration of related elements in many fields.

The scientific method of research applied without sufficient discrimination in the field of the humanities has been the primary avenue by which overspecialization has entered. Further, scholarly attainment, especially in research, has always been the criterion for advancement and promotion. The seventy-five hundred professional historians in America today, for example, are the products of this system, and, despite the opposition, there is no inclination to diminish the respect for research which prevails among historians.<sup>14</sup> For it is true that research is the

<sup>11</sup> Merle Curti (ed.), American Scholarship in the Twentieth Century

<sup>(</sup>Cambridge: Harvard University Press, 1953, p. 4.

12 Ibid., p. 15.

13 Ibid., p. 4.

14 W. Stull Holt, "Historical Scholarship," ibid., p. 87.

foundation upon which is built the necessary and inevitable specialization in which the higher study of history issues, and overspecialization must be considered as something of an occupational hazard. As Professor Livingstone pithily expressed it, "We have to recognize and make terms with [specialization]. It will increase."

But when does desirable specialization become fragmentation? Whether the virtue becomes a vice depends upon the discrimination of the investigator. Speaking of this quality Professor Craig says, ". . . discrimination, or the ability to see into a situation, is basal to selection, and selection, in turn, to the ability to identify and dissociate essential features." A scholar endowed with these qualities may engage in research without fear of being accused of overspecialization.

Historians in general during the past fifty years have not been conspicuous for their attitude of self-criticism regarding the underlying basic assumptions about the practice of their craft. A report by a committee of the American Historical Association on the Planning of Research, made in 1931, offers suggestions regarding research methods and techniques, but makes no reference to the charge of overspecialization which has to a great extent been the fruit of an improper use of research.

A by-product of the too narrow viewpoint which results in overspecialization is a dullness of tone, a lack of vitality, which is often the counterpart of excessive devotion to factual precision. Regarding this matter of style, those who view history as a social science are inclined to feel that the writer of history need cultivate no literary appeal. Truth, accuracy, and completeness are all that must be demanded. The following statement may be seen as representative of this opinion. "But insofar as he is a historian, the literary satisfaction he can afford his readers is supererogatory. He is not held to it by any requirement of his craft." Those who consider history as one of the humanities might take a view of this type. Given facts, records, dispatches, letters, and the like,

<sup>&</sup>lt;sup>15</sup> Sir Richard Livingstone, Some Thoughts on University Education (London: Cambridge University Press, 1948), p. 13.

 <sup>16</sup> Craig, o. cit., p. 42.
 17 Rev. Gilbert J. Garraghan, S.J., A Guide to Historical Method (New York: Fordham University Press, 1946), p. 42.

... the historian has to choose those which will make the story clear; arrange them so as to bring out the essentials of historical change; and then, with such gifts of style and imagination as he possesses, convert them into something less like a scientific statement than a work of art. The professional scholars distrust this kind of writing; but when it is proved trustworthy they usually acknowledge that it is the crown of their profession.<sup>18</sup>

During the first quarter of this century a large part of the historical writing appeared in monographs read only by other professional historians who had special interest in the fruit of scientific, if often dry, research. But after the first world war the profession began to feel it had a duty to help the general reader who had become conscious of the significance of the past. Since then there has been a growing tendency to write scholarly history that the general public would read. The success of the work of Allan Nevins, Douglas Southall Freeman, and Samuel Eliot Morison shows that the effort has not been unrewarding.

## SCHOLARSHIP PROBLEMS IN LITERATURE

Like history, scholarship in the field of literature hase evolved problems peculiar to itself. Again, the question of research proved a stumbling block to many. As were all other studies, English was affected by the general anxiety to conform its methods and to some extent even its objectives to the methods and objectives of the natural sciences. In the writing of scholars this manifested itself by a growing inclination to consider literature as literary history, with a resulting concentration on the external facts surrounding a literary work and its production rather than on an analysis of the work itself.

It must be remembered that among the humanistic studies of theology, philosophy, history, and literature, only literature has a work of art as its specific object. For this reason, literary history conducted on scientific lines without attempting to judge the aesthetic qualities of the work it records, is insufficient. Conceding the great value of a historical approach to literature, Professor Foerster observes, "Insisting, at all costs, that we must

<sup>&</sup>lt;sup>18</sup> Gilbert Highet, People, Places, and Books (New York: Oxford University Press, 1953), p. 181.

be scientific, we have too often forgotten that art and science are two distinct spheres, that the inwardness of art and the externality of science are essentially alien."19

Toward the end of the last century the scientific view of lterary scholarship still had the offsetting balance of the humanistic tradition. The spirit of precision in the German discipline, it is true, gave a muscular tone to the rather flabby romanticism which had pervaded literary criticism during the nineteenth century. But with the impressive triumph of scientific literary scholarship came a "loss of vision, a tendency to mechanical expertness, a sense of diminishing rewards."20 Literary scholarship was content to accumulate facts, leaving synthesis, interpretation and application for others who would follow. In seeking to understand more completely an author and his age, scholars had erected such an immense mechanism of specialized and minute research that they were in danger of losing touch with the aesthetic, intellectual and spiritual qualities which their profession also embraces. Consequently, production of critical and creative writing by scholars declined. In recent years, however, a reconciliation between scientific method and the aesthetic approach has been appearing.21

#### CONCLUSION

In conclusion, we may state that the specific impact of science on the humanities which we have considered here has been the general topic of research; that is, research as it came to the United States endowed with the particular adornments developed by German scholars of the mid-nineteenth century. The methodology of research is clearly indispensable to the scholar. But research tailored to the wrong objectives has produced the dilemma in the graduate schools which was described at the beginning of this paper. Aberrations from the ideal of scholarly research have likewise produced special problems in history and literature.

 <sup>19</sup> Foerster, American Scholar, p. 13.
 20 Foerster, "Study of Letters," p. 11.
 21 For an interesting discussion of current objectives in literary criticism see Rev. Walter J. Ong, S.J., "The Jinnee in the Well-Wrought Urn," Essays in Criticism, IV, No. 3 (Oxford: Basil Blackwell, Ltd., July, 1954), pp. 309-320.

# CHALLENGING HIGH SCHOOL STUDENTS

By Sister M. Xavier, O.S.U.\*

When you entered the final grades of your students on the cumulative records last June did you do so with a sense of satisfaction? As you glanced at their I.Q.'s while recording notes were you contented that each had worked to capacity? Did you find yourself rejoicing at the achievement of black-haired Jack Taylor, and sighing over what might have been as you filled in Barbara Smith's record? What was the impetus that caused Eddie Bell, an average student, to achieve high scholastic attainment? If every effect has a cause, then it is logical that alert educators seek to acquire a better insight into the causes producing desirable or unfortunate results in student achievement.

The popularization of education in our country, where it is a national dream that each youth should have a high school education, has brought many problems to educators. Secondary schools were originally organized to serve as college preparatory schools catering either to the intellectually elite or to the rich. In addition to preparing students for college, the high school is now expected to prepare students for diverse occupations. Moreover, the mentalities to be provided for range from the lowest to the genius type. Consequently, one of the solutions to this problem of educating all is the constructing of a curriculum which would furnish a variety of subjects suited to the intelligence and groupings of various students. Justice demands such a program. Accordingly, with intelligence and patience administrators are serving the youth entrusted to them by arranging schedules to meet the individual educational needs of American youth.

And yet, after all this planning, why is there disharmony, in some instances, between the ability and achievement of students? In our effort to serve youth are we possibly too easy with them?

<sup>°</sup>Sister M. Xavier, O.S.U., M.A., is on the staff of Saint Francis High School, Morgantown, West Virginia.

Has the trend been to make school as painless as possible with the result that many who are capable of higher intellectual work are evading the subjects which require concentration and study, and those provided with a curriculum suitable to their ability and needs are not doing maximum work?

Kurt Guttart, a German teacher on a tour of the United States to observe American education, was amazed at the tremendous efforts educators make to provide an education for American youth. Guttart regretted that our students take all for granted; furthermore, he expressed concern that many of our students are failing to make the most of the advantages offered to them. His conclusion was that educators in our country should make our youth cognizant of the great opportunities placed before them. He illustrated his findings by means of a picture of an underfed German dog jumping high for a small sausage held high in the air by his master, the state. In contrast he depicted a fat, half-sleeping American poodle, surrounded by an abundance of eatables, looking sadly at Uncle Sam who begs him to accept strings of sausage. Moreover, while Kurt Guttart admired the pragmatism of the American school, he questioned the trend that American schooling is taking toward training instead of education. European teachers, he remarked, still believe in the value of purely cultural subjects and insist on the mental disciplinary studies such as algebra, geometry, and the study of foreign langauges. To be sure, the rigid and militaristic discipline of the German school would hardly be acceptable in our democratic way of life; nevertheless, there is matter for thought in this educator's observations.

# SCHOOL POLICY AFFECTS STUDENT ATTITUDES

Effective education does not necessarily require that every subject be difficult and challenging to the intellect. Conversely, difficult subjects are not to be discarded either. In a world which is repeatedly described as shrinking and interdependent, in an age characterized as global, it is paradoxical that only one in five of our students is exposed to a literature and language not his own.

On Business Education Day, sponsored by our local chamber of commerce, we teachers heard a dynamic lecture illustrating how the schools and industry can work together. Teachers were urged to place emphasis on instruction in science, engineering, and mathematics, in order to prepare a background for potential scientists and engineers of which there is at present a critical shortage. Nonetheless, scientists themselves advocate a more liberal and less pragmatic approach to scientific education. It is vital to progress in our country that individuals be identified early who can be educated for intellectual work. In our democratic system of education there is danger of wasting human talent. The general plea of executives is that educators get students interested in the serious business of education.

It is obvious that intelligence in itself is not the only item accounting for high or low scholarship. Psychological studies identify some of the characteristics of the poor student—an unwillingness to conform to academic requirements, a lack of decisiveness of action, and a chronic procrastination. Students' attitudes are as important as study habits and native intelligence. Many teachers have noted that students who elude subjects which require thought and preparation likewise assume a sluggish attitude toward all study. To defeat this indifference offers no small challenge to a teacher!

Some students see no further goal than getting a passing grade in high school. Despite this outlook, many parents of these students have ambitions for them to enter college. What a sad awakening these pupils will have when they discover that they have a poor foundation for future building in the same subjects which they started in high school. Moreover, others will find out that whereas they got by in high school, they cannot make the grade in college. Hence the many withdrawals after the first semester exams in college.

A factor likewise at work lowering standards of student achievement in American high schools is the presence of pupils who could do better work but who come to school out of necessity and disturb the class by anti-social behavior. Many of the boys and girls of this type have strong personalities and qualities of leadership which attract a following who slip into their easy ways. As a result of this situation some of the gifted students do not have the desired stimulus of intellectual competition. Consequently, some teachers, due to the passivity of students,

must grade on some basis of comparative pupil performance rather than on achievement of established standards in order to pass the majority in the class.

## ATTITUDES ARE NOT CHANGED BY MAGIC

No one has yet discovered a panacea for all diseases; neither do educators have the answers to all the problems which confront them. Nevertheless, every aspiring teacher challenges himself to improve conditions for teaching and learning. This furnishes a spur to inservice growth. A teacher can contribute much to a student's philosophy of life by directing his attitudes in the right channels.

Motivation is the greatest of the stimuli teachers can offer in order to challenge high school students to higher achievement. Some teachers presume that motives are already present through happy magic. No, they must be created. Motives had a profound influence on the learner; under certain motivational conditions marked improvement is evident in the work of students who under ordinary circumstances simply do not try. Just as it is necessary for the farmer to prepare the earth before seeding it, so it is important to get the student in the correct state of mind for learning. Wanting to learn makes learning easier; accordingly, the teacher must show that the subject presented will either teach one how to live or how to make a living. Thus the pupil will be guided to want the information and will see how it will benefit him.

Lacking experience, some of our pupils fail to peer beyond the wants and needs of the present; hence the necessity to point out that, not only immediate goals, but also remote goals will help lay a foundation for life. This can be illustrated by examples of former students who now make social visits to teachers and bewail the fact that they could not put to advantage studies passed by lightly in school. Wanting motive makes one remain indifferent to the most urgent needs and obligations.

Motivation, however, unless accompanied by intellectual discipline is not the "open sesame" to knowledge. Students must be made to realize that occasionally study becomes irksome and monotonous, and that the attainment of anything worth while requires effort.

Closely allied to motivation is interest. Purposeful learning requires active interest and one does best what interests him most. Every efficient teacher aspires to make subject matter interesting. A subject sells best when it is presented in an interesting way. Understandably, a student should know that there are times when he must impel himself to listen, even though the subject and teacher seem uninteresting. The co-operation of the student is of paramount importance in the teaching-learning process.

While nothing can supplant good teaching, yet a change in technique of explanations assists in arousing and sustaining interest. A clever teacher, upon noticing a state of lethargy in class, at times resorts to mechanical devices. Use is made of visual and auditory aids which are pertinent to the subject and carefully selected. Maps, charts, records, film-strips, movies, television, radio, microphone, and tape recorders vitalize a subject and help create interest. A change of pace in the classroom can be achieved by the teacher's and pupils' use of the blackboard or greenboard in demonstrating a point to be learned. Special projects and field trips inject life in a class and challenge pupils' interest.

Enthusiasm is contagious. If the teacher is enthusiastic about people, about school, about learning, about the subject being taught, then this desirable trait, in some degree, becomes communicable to students. It is the nature of youth to respond to enthusiasm and exuberance.

To uphold and defend reasonable scholastic and social standards proves a great challenging force to students. Pupils soon detect the policy and philosophy of their school. High standards create respect. Recently the writer overheard a conversation engaged in by two junior students, each belonging to a different school. Although the subject discussed involved a disciplinary matter, each girl praised her alma mater for taking the position it did. Improvement in scholastic work and social behavior can usually be brought about in those whom we teach by a change of attitude.

Another position to assume in order to challenge our pupils is to neither accept nor condone anything in intellectual work beneath the limit of their capabilities. They will come across with the goods if they know it is required and expected. If a student does poor work on an assignment or test, grade him objectively, thus letting him know that he has not done well. Show him how to improve so that his work will become acceptable.

If any performance is accepted by the teacher, there is little incentive for one to exert himself. Therefore, if the paper handed in is untidy, badly written and filled with mistakes make him rewrite it. It is a profitable lesson in English written assignments, which many teachers follow, to have students rewrite sentences, paragraphs, and essays after they have been checked by teachers. The student notices the interest given and generally responds and appreciates the guidance afforded to improve his writing ability.

While it is not a good policy to be too rigid in our testing program, yet it is well to demand that certain standards be met. Life is realistic and challenging. Sooner or later our students must face the fact that they get out of life what they put into it. This vital principle is best taught while they are young, plastic and humble. Is a school likely to be challenging that promotes all its students on the basis of attendance? Establishing such a policy without regard for effort and ability soon destroys an atmosphere for real education. So let the learner know from the start that if he fails to meet reasonable requirements there will be no promotion. A certain high school boy suffering from intellectual inertia was asked why he attended school. His clever and prompt retort was that he came in order to receive a high school diploma.

There are other means which are appropriate for providing incentives to scholarship. Some schools use an honor roll which is placed on the bulletin board and records the names of those who achieve a certain average. Encouraging students to enter contests—art, essay, poetry, forensic—stimulates them to offer the best work they are able to produce. Scholarships are likewise available to worthy students who show an aptitude and desire for college education. Thus the wide awake teacher has many means to animate students.

Although all pupils are not able to progress at the same pace, each has goals to accomplish within his limits which the professional teacher feels it a duty to challenge him attain. The conscientious teacher feels the obligation not only to direct each pupil to a conscious, deliberate and intelligent use of his educational opportunities but likewise to persuade the pupil to desire the fullest development of his intellectual powers.

## STUDENTS RESPECT FIDELITY TO STANDARDS

It will take courage for teachers to insist on eliciting the best from students—not only courage but backbone and determination. Nevertheless, when students realize that teachers are working for their best interests they will respond with confidence. They need to be convinced that the opportunities that they have will never return. Pupils enjoy school more, too, if they feel that they are progressing; they feel complimented when we accuse them of not doing their best work thereby insinuating that they have more talent than they are using; they want us to remind them that education is a serious business.

Youth respects a restraining but encouraging teacher. In the words of the psalmist they are literally calling to their parents and teachers, "Make me to know the way wherein I should walk. Teach me goodness and discipline and knowledge: for I have believed in thy commandments."

Mount St. Bernard Seminary, Dubuque, Iowa, started its fifth year this month with an enrollment of 151 students. The seminarians are from fourteen dioceses; two are from the Archdiocese of Nanking, China.

Free service on public school busses was eliminated for approximately 382 Catholic school pupils in Orleans Parish (County), Louisiana, by action of the parish school board in August. About 216 Catholic school pupils will still have free public school bus service. Curtailment of the service is caused, the board maintains, by lack of funds to purchase and operate enough new busses to accommodate the increased numbers of pupils in both the public and the Catholic schools.

# THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\*

THE DEVELOPMENT OF THE CONCEPT AND FUNCTION OF THE CATH-OLIC ELEMENTARY SCHOOL IN THE AMERICAN PARISH by Sister M. Laurina Kaiser, S.S.B., Ph.D.

Today, the Catholic hierarchy, clergy, and laity generally consider the parish school an integral part of the organization of the parish. Bishop John Carroll, first bishop in the United States, and other pioneers in the American hierarchy had hoped that a separate school system for Catholics would not be necessary in this country. They and the priests who worked with them thought that Catholics might unite with their non-Catholic fellow citizens in building up a system of education that would be mutually satisfactory from the religious point of view.

The writer shows that the change of attitude among Catholics regarding the necessity of a school for the complete functioning of a parish is the result of a gradual development due to unique circumstances within the United States. She traces the development of the concept and function of the parish school in the educational decrees of the plenary and provincial councils of the Church in the United States, the rulings of diocesan synods, and the pastoral letters of the bishops. The study is limited to the parish school; schools under the direction of religious communities, properly called private schools, do not come within the scope of this work.

Particularly significant to an understanding of the reasons for the existence of parish schools in the United States is a chapter entitled "The Influence of Public School Textbooks as a Determining Factor in the Development of Parish Schools." The bishops in the early councils of the Church in this country and in their pastoral letters consistently inveighed against the textbooks used in the public schools. By quoting directly from some geography and history texts used in the nineteenth century, the writer shows that the bishops were justified in their accusa-

<sup>&</sup>lt;sup>e</sup>Copies of these Ph.D. dissertations are on sale at The Catholic University of America Press, Washington 17, D.C.

tions. The passages cited indicate an underlying prejudice on the part of the writers of these books against the Catholic Church. Children were taught that one of the greatest evils to be feared was that which would result if "Popery" ever became strong in the United States. By overemphasizing and vices and defects of a few Catholic individuals, the writers made it appear that what may have been true in one instance or another was characteristic of the whole Catholic population. Doctrines and practices of the Catholic Religion were falsely presented and frequently ridiculed in the textbooks.

A chapter is devoted to the contributions which the parish school of the twentieth century is making to the individual, to the parish, and to American society. Here the functions of the school are outlined in a rather general way, and the writer relies on statements of educational authorities for definitions of these functions and descriptions of ways in which they may be carried out. She admits that a factual survey of these functions, particularly in regard to the school's promotion of parish life, would be more satisfactory and indicates that a separate study along these lines would contribute much to a better understanding of the value of the school to the parish and to American society in general.

Church-State Relationships in Education in Illinois by Rev. Daniel W. Kucera, O.S.B., Ph.D.

This study presents the history of church-state relationships in education in Illinois from the days of the French missionaries, when education was completely in the hands of the Church, to the present time, when attempts are being made to save public education from complete secularization.

After the American Revolution, French Catholic culture in Illinois gave way before the oncoming American Protestant frontier. Early Protestant settlers, predominantly from the South, were strongly opposed to the union of church and state common in the East and as early as 1818 attempted to prohibit ministers from serving in the legislature. After 1830, New England ideas on education and theology, brought in by a steady flow of Yankee settlers, caused frequent, bitter sectarian clashes. Yankee denominational colleges had difficulty securing charters from a

legislature dominated by settlers from the South. Many academies, however, were chartered in the early years of the State and, despite their religious nature, regularly received their share of public funds. Education developed under private auspices and in a predominantly Protestant milieu.

The Yankees advanced the idea of a state system of schoolsbut with a religious purpose; for them education was a prerequisite to a religious society. Education was to perform the double function of raising up a Christian people and combating the Catholic Church, which had "designs on the West." Protestant ministers took the lead in the movement for a common school system. The public school, as established in Illinois in 1855, was a Protestant school, an instrument for the advancement of Protestant principles and an answer to the influence of the Catholic parochial school. On the plea that the State should educate all children and that public funds should be reserved exclusively for the State's schools, denominational schools were deprived of any share of these funds. As a result of the incorporation of this idea in the School Law of 1855, two-thirds of the existing private schools either ceased to exist or were absorbed into the public school system. It was not until 1870, however, that denominational schools were constitutionally deprived of public funds.

Debate over the issue of religion in the public schools continued for many years after 1855. The theory of nonsectarianism took into consideration only the Protestant denominations, and even some of these were not satisfied with the way their members were treated in the schools. All Protestant groups united. however, against any move by Catholics to get public funds for their schools. In 1889, the so-called Edwards Law, which gave undue power over private schools to local school boards, was passed and, until its repeal in 1893—through the help of the Lutherans, the only other religious group with any number of parochial schools—seriously handicapped the growth of Catholic schools. By decision of the Illinois Supreme Court, Bible reading was outlawed in the State's schools in 1910; the U.S. Supreme Court outlawed released-time religion classes in public school buildings in 1948, in the celebrated McCollum case involving the school board of Champaign, Illinois,

## HIGHER EDUCATION NOTES

Programs for increasing facilities in Catholic higher education moved ahead during the summer. Of great significance to the Southwest was the announcement of the purchase of a thousand-acre site for the new University of Dallas and appointment of a layman, Dr. F. Kenneth Brasted, as the university's first president. Classes are scheduled to open at the co-educational institution in September, 1956. The first Catholic university in the Dallas-Fort Worth Diocese, the school will be under the direction of the Sisters of St. Mary of Namur. Dr. Brasted resigned as national director of the education department of the National Association of Manufacturers in August to take up his new duties of supervising the construction of buildings and the selection of a staff for the new university. A graduate of the University of Florida, he earned his M.A. at Columbia University and his Ph.D. at New York University. Dr. Brasted taught at Iona College, New Rochelle, New York, and at Fordham University before going with the National Manufacturers Association.

To inaugurate its four-million-dollar development fund campaign, Fordham University was presented with a check for \$100,000 by His Eminence Francis Cardinal Spellman as a gift from the Archdiocese of New York. Fordham's expansion program includes the erection of a new university center in Manhattan and the construction of a faculty-student union building in the Bronx. Another college receiving a contribution of \$100,000 toward its development program was Clarke College, Dubuque, Iowa. The donor is the Raskob Foundation for Catholic Charities. Clarke's program embraces the construction of a residence and service hall and the reconstruction of its library.

The Union of St. John the Baptist in America, a mutual benefit society of French-speaking people in America, gave \$250,000 to Assumption College, Worcester, Massachusetts, for the erection of a French center on the college campus. Assumption College, completely destroyed by a tornado in 1953, began construction of five new buildings this summer.

At the University of Scranton, construction was begun on the

first of three new buildings, a science building. Villanova University's new student union building is to be dedicated this month; Villanova authorities have also announced plans for a new building to house the university's promising law school. In July, Providence College's new Alumni Hall, a multi-purpose gymnasium building, was dedicated.

Two new administrative positions were created at The Catholic University of America, according to an announcement this summer by His Excellency, the Most Reverend Bryan J. McEntegart, rector of the university. Rev. Edward F. Dowd, S.T.D., a priest of the Archdiocese of Boston, has been appointed assistant to the vice rector, and Rev. Gerard S. Sloyan, Ph.D., a priest of the Diocese of Trenton, assistant to the dean of the College of Arts and Sciences. Both are members of the university's Department of Religious Education.

Other college and university appointments reported to CER during the summer are: Rev. Brian A. McGrath, S.J., vice president in charge of academic affairs at Georgetown University; Rev. Vincent F. Beatty, S.J., president of Loyola College Baltimore; Dr. Daniel I. O'Neill, former president of the College of Our Lady of Mercy in Portland, Maine, administrative assistant to the president of St. Louis University; Rev. James F. McGuire, S.J., former president of Xavier University in Cincinnati, president of Loyola University, Chicago; Rev. Paul L. O'Connor, S.J., president of Xavier University; Rev. Howard J. Kenna, C.S.C., president of the University of Portland in Oregon: Rev. Brian Lhota, O.F.M., president of St. Bonaventure University; Rev. Edmund Christy, O.F.M., president of Siena College, Albany, New York; Sister Mary of Lourdes, I.H.M., president of Immaculata College, Immaculata, Pennsylvania, and Sisters Mary William Brady, C.S.J., president of the College of St. Catherine, St. Paul, Minnesota.

Dr. Gerald J. Schnepp, S.M., a former professor at St. Louis University, was named vice president of operations and treasurer of St. Mary's University in San Antonio, Texas. Rev. Edmund A. Walsh, S.J., founder of the Georgetown University School of Foreign Service, was named regent emeritus of the school; succeeding Father Walsh as active regent of the school is Rev.

Frank L. Fadner, S.J. At Mundelein College, Chicago, Sister M. Bernarda, B.V.M., was named assistant to the president, Sister M. Donald, B.V.M., dean of women, and Sister M. Gertrudine, B.V.M., acting registrar.

Two Catholic colleges in Vermont, St. Michael's College in Winooski and Trinity College in Burlington, are to share in the State's new system of granting Senatorial scholarships, according to a bill approved by the State Legislature in June. Two other accredited colleges that may be attended by recipients of the grants are Middlebury College and Bennington College. Norwich University and the University of Vermont were not included in the new legislation because they come under separate programs of assistance. As approved by both the House and the Senate, the scholarship plan calls for the authorization of each of Vermont's thirty State Senators to grant ten scholarships, or a total of three hundred, worth \$200 each. A significant feature of the bill is the fact that the plan does not expire at the end of the next biennium, thus giving the program a certain degree of permanency.

Teacher-education programs in two Catholic universities were accredited the past school year by the National Council for the Accreditation of Teacher Education, it was announced this summer. After inspection by national committees, NCATE approved the programs of Loyola University of the South and the University of Dayton. Though some ninety schools applied to the Council for accreditation, only seven could be serviced; Loyola and Dayton were among five which the Council approved as of August 1, according to an NCWC news release.

Five doctor's and 18 master's degrees were awarded this summer by the Graduate School of Sacred Theology of Saint Mary's College, Notre Dame, Indiana. The reicipients were 17 sisters and 6 lay women. Since its founding twelve years ago, the school has conferred 28 doctor's and 91 master's degrees upon 107 sisters and 12 lay women. This summer the school had 428 students, largest enrollment in its history.

Summer session enrollment increased 19 per cent this year at DePaul University, Chicago.

## SECONDARY EDUCATION NOTES

The Catholic secondary school curriculum project of the Commission on American Citizenship of The Catholic University of America moved forward this summer with completion of a major part of the plan, according to a Commission announcement in August. Developmental refinements were made in programs prepared for all instructional areas by teacher groups working under the general supervision of Sister Mary Janet, S.C., secondary school consultant of the Commission. Religious communities represented by participants in the project this summer were the Sisters of Charity of Cincinnati, the Sisters of Christian Charity of Mendham, New Jersey, and the Sisters of Mercy of Plainfield, New Jersey.

To improve its service to member schools, the Secondary School Department of the National Catholic Educational Association has added an associate secretary to its Washington staff. Newly appointed to the position is Rev. John J. Green, O.S.F.S., most recently vice principal of Salesianum High School in Wilmington, Delaware. Before going to Salesianum, Father Green taught at Northeast Catholic High School in Philadelphia and did graduate work in education at The Catholic University of America.

Other associate secretaries named recently by the NCEA executive board to assist Monsignor Frederick G. Hochwalt, secretary general of the Association, are Rev. William F. Jenks, C.SS.R., in the Department of Special Education, and Dr. George Donovan, of the Department of Education at The Catholic University, in the College and University Department.

Two top winners in the 1955 National Essay Contest were Catholic high school pupils. Approved by the National Association of Secondary Principals and the National Catholic Educational Association, the contest is conducted by The President's Committee on Employment of the Physically Handicapped. Cash prizes totaling \$2,000 were awarded the winners by President Eisenhower. First prize of \$1,000 went to Edward

Petyak, of Brophy College Preparatory School, Phoenix, Arizona, for his essay on "A Decade of Progress in Employing the Handicapped." Winner of the third prize, \$300, was Annette DuBois, of St. Bernard Academy, Nashville, Tennessee. Brophy Preparatory is conducted by the Jesuits; the Sisters of Mercy run St. Bernard's.

High school winners in the annual writing contest of the National Catholic Press Association were: for news story, Robert O'Connor, St. Mary's High School, Wichita, Kansas; editorial, Ann Nenninger, Catholic High School, Cape Girardeau, Missouri; feature story, Barbara Carnahan, Marie Reinert, and Florence Whalen (in collaboration), Notre Dame Academy, Covington, Kentucky; short story, Cynthia Prybys, St. Anthony's High School, Detroit, Michigan; article, Michael Maeder, St. John's Prep School, St. John's, Minnesota; poetry, Caroline Tremback, St. Mary's High School, Albuquerque, New Mexico; and for photography, Ralph Popp, Catholic High School, Cape Girardeau.

Seniors planning a career in science should consider the scholarship offerings of Science Talent Search, conducted by Science Clubs of America and sponsored by the Westinghouse Educational Foundation. Detailed rules and regulations regarding participation may be obtained from Science Clubs of America, 1719 N Street, N.W., Washington 6, D.C.

When should a boy enter the seminary? At fourteen when he finishes elementary school or at eighteen when he finishes high school? Speaking before the American Franciscan Society for Vocations, at its tenth annual meeting, at St. Francis Seminary, Mount Healthy, Ohio, in July, Father Herman Doerr, O.F.M., vocation director for the Franciscan Sacred Heart Province (St. Louis), answered this question in favor of entrance at age fourteen. His reasons against advising aspirants to the priesthood to do their high school outside the seminary are: (1) classical language offerings in most high schools are inadequate compared with seminary requirement; (2) the prospective priesthood student finds little encouragement in the activities and interests of most high school companions; and (3) no ordinary high school can offer the program of spiritual formation which the aspirant to the priesthood needs.

# ELEMENTARY EDUCATION NOTES

Diocese of Pittsburgh will experiment in the use of classroom TV next year to determine the value of television as a medium of instruction. Joining in the pioneer effort with State WQED, a community-sponsored education TV station, will be groups of fifth-grade pupils in three Pittsburgh public schools, two county schools, two independent schools, and one parochial school.

St. Bernard School in Mt. Lebanon, Pa., has been selected by the Catholic school board as the diocesan representative in which the experiment will be conducted beginning in September and continuing until June, 1956. One of the fifth-grade classes at St. Bernard's will take the courses to be given with the help of television instruction while the other fifth-grade classes will continue their studies in the normal classroom manner. The children in the experimental class will take arithmetic for five forty-minute periods a week, reading for six forty-minute periods a week, and French for five twenty-minute periods a week. There will be no textbooks in the French course. The other subjects of the curriculum will be taught as usual.

Are first-grade girls better readers than first-grade boys? A study designed to shed light on this question was reported in the April issue of the Journal of Educational Research. In the main, this study consisted of an analysis of Metropolitan Reading Readiness Test scores of 7,821 boys and 7,138 girls by G. A. Prescott of the World Book Company. The investigator arrived at several conclusions worthy of note. He observed that when beginning first-grade boys and girls were matched according to chronological age, the Metropolitan Readiness Test performance of the girls was somewhat superior to that of the boys. But when the scores of overage boys were compared with those of overage girls the former were higher than the latter. However, the difference was of neither practical nor statistical significance. Insignificant differences were noted also when comparing the scores of underage girls with those of underage boys.

boys when chronological age is considered, it is the investigator's opinion that norms for sex for the Metropolitan Readiness Test would be of little practical value to the test user.

Three new units of the St. John's Catechism, produced in sound filmstrip and keyed to the revised Baltimore Catechism, were released last July to Catholic schools and discussion groups. The new units, one on the Sacrament of Holy Eucharist, and the others on the Sacrifice of the Mass, bring to a total of fifteen the number now completed in the thirty-unit series. Two more are scheduled for release in October. Of those released during July, the units on the Mass form a two-part set concentrated on the solemn ritual and the role of the laity in the service. The units mark the introduction of the sound filmstrip as a means of explaining the Mass and the congregation's participation in it.

The St. John's Catechism made its initial appearance with its first unit in the late fall of 1951. The project is now in use in 2,500 Catholic schools, Confraternity classes, adult discussion groups, and convert classes in every State in the Union, in South America, Canada, Europe, Australia, and India. Reverend Michael F. Mullen, C.M., who has been in charge of the project since its inception is currently national vice-president of the Catholic Audio-Visual Educators Association.

Lay teachers will be paid for on-the-job teacher training in a plan worked out by the Diocese of Erie. Students attending teachers' colleges will be paid for the time they spend in practice teaching in order to encourage young women to take teacher-training courses and to provide assistance to those who have the ability to do college work and who would be unable to meet the cost of a college education.

The plan was evolved because of the shortage of teaching Sisters in the Catholic schools of the Diocese. As the plan has been formulated, young women will take a summer course of basic training at Gannon, Mercyhurst, or Villa Maria College. During the school year, the student teacher will alternate semesters of teaching and study for her degree. During the teaching period she will work under the supervision of an experienced sister teacher. She will be assigned only to schools with two-section grades. The Sister teacher will teach one section and

supervise the student teacher in the other section. The parish will pay for a certain portion of the student's education as well as provide the student with some aid in meeting living expenses.

Theologian's notes on the revised Baltimore Catechism are now available in booklet form. The theologian is Rev. Francis J. O'Connell, C.SS.R., dean of the School of Sacred Theology of The Catholic University of America and one of the country's foremost scholars in the field of theology. The booklet, entitled Dogmatic and Scriptural Foundation for Catechists, is an extension of Father Connell's class notes at summer courses of the Confraternity of Christian Doctrine at The Catholic University of America.

Distributed by Confraternity Publications, Paterson, N.J., the seventy-page booklet is based upon the No. 3 Baltimore Catechism and gives doctrinal and scriptural material for all who teach religion in parish school or Confraternity classes for public school pupils. Much of the material in the book is based upon Papal documents published since the Baltimore Catechism revision was made in the early 1940's, particularly the Encyclicals of His Holiness Pope Pius XII on the Mystical Body (1943) and the Sacred Liturgy (1947).

Re-evaluation of teaching methods by principals was recommended last July at the Fourteenth Annual Conference on Elementary Education sponsored by the School of Education of Northwestern University and the Department of Elementary School Principals of the National Education Association. Dennis O'Shea, vice-president in charge of the Education Division of Rand McNally and Company, Chicago, told principals attending the conference that public schools seem to be overemphasizing the social and physical aspects of education to the detriment of real application and effort toward worth-while achievement. He pointed out that perhaps the effort on the part of teachers and principals to achieve a pleasant relationship in schools has been unduly stressed and may be responsible for a consequent lack of understanding, on the part of many pupils, of the need for serious effort and concentration in their school life.

A new series of Catholic juvenile books, to be known as the Catholic Treasury Books and consisting of historical fiction and

biography for children ten years and up, has been planned by The Bruce Publishing Company. The first four titles of the series will include: Simon O' the Stock, life story of St. Simon Stock; Boy of Philadelphia, a story of the Continental Congress as seen by a teen-age boy; A Candle for Our Lady, historical fiction set in England in the time of Henry VIII and involving two children with adventurous tendencies, and A Hand Raised at Gettysburg, historical fiction picturing a boy soldier, a battleartist, and a famous Civil War chaplain.

According to E. A. Weiler, Bruce editor of juvenile books, several titles are planned for each year. "The stories and biographies will be taken from the vast treasury of Catholic life and history for young readers," Mr. Weiler said. "Interest, not propaganda, is the main objective, but the true relation of the Catholic faith to persons and events, as it comes out naturally, should make the reader proud of his Catholic heritage."

Eighth-graders of 1955 surpass their predecessors of twenty years ago in reading, spelling, and arithmetic, according to tests administered last year by Wendell C. Lanton of the Research Department of the Evanston (Illinois) Schools in the eighth grades of the system. (Lanton previously had carried on a similar study among third- and fifth-grade pupils in the Evanston schools with results favorable to present-day testing.)

Not only were the tests the same as those given in 1933, but every attempt was made to duplicate the testing conditions as closely as possible. Results show that in composite achievement, today's eight-graders rank four months ahead of their 1933 counterparts. In reading comprehension and vocabulary, current eighth-grade pupils are five months in advance of similar groups tested in 1933. The two groups achieved scores similar to one another in arithmetic computation, but today's eighth-graders were farther ahead in arithmetic reasoning. In spelling, present-day eighth-grade pupils showed an eight-month advance over their predecessors.

Lanton noted that the pupils who took the tests this year were significantly younger than those in the 1933 group. There was also indication that intelligence test scores for the former group were higher than for the latter.

# NEWS FROM THE FIELD

Inclusion of nonpublic schools in a program of Federal aid to education "would raise difficult legal questions and policy issues," reads a report on education made this summer by the Commission on Intergovernmental Relations. Though noting that 12 per cent of the school children of the country are educated in nonpublic schools, the Commission made no further reference to such schools and did not indicate the "difficult legal questions" which might be raised. Moreover, the Commission stated that it did not recommend a general program of Federal financial assistance to elementary and secondary education, "believing the states have the capacity to meet their educational requirements."

Nonpublic school pupils were again given the "in-and-out" treatment when the Education and Labor Committee of the U.S. House of Representatives in July approved a bill providing construction aid for public schools. According to the legislation, which has yet to be debated on the House floor, all children of school age in a state are to be counted in in determining the state's eligibility for a grant, but nonpublic school pupils are to be counted out in the use of the money within the state since the funds are to be used for public schools only. The bill calls for a grant of \$400,000,000 to state schools systems in each of four years. These funds are to be given to the states on a dollar-for-dollar matching basis. In addition to the direct grants-in-aid to the states, the bill provides for Federal purchase of up to \$750,000,000 in school bonds from school districts if the districts are unable to acquire funds at a reasonable rate of interest.

In an editorial of *The Catholic Standard and Times*, weekly newspaper of the Archdiocese of Philadelphia, for July 29, His Excellency Most Reverend John F. O'Hara, C.S.C., Archbishop of Philadelphia, showed that "the Catholics of this country, by the construction and operation of their own schools, are doing considerably more for the public schools than the Federal Government proposes to do" in the bill approved by the House Education and Labor Committee. Over and above their contribu-

tions through local, state and Federal taxes, Catholics presently, according to the Archbishop, are making an annual grant-in-aid to the state public school systems of \$1,120,692,000. This sum is made up of an annual expenditure of \$500,000,000 for Catholic school construction plus \$620,692,000, which is the difference between what the public school systems now have to spend on the pupils enrolled and what they would have to spend on these pupils if Catholics closed their schools and sent their children to the public schools.

The National Association of Manufacturers in a booklet issued this summer, the third and final in the Association's series on education, urged industry to aid private schools and recommended that private schools indicate their needs to industry. Church schools, the writers of the booklet say, are vital because they serve the needs of substantial groups in our population, providing sound traditions, stability, spiritual strength, and educational progress.

Assessed valuations of religion-sponsored schools, non-Catholic as well as Catholic, were lowered by 68 per cent in Los Angeles County, California, after an appeal in July by His Eminence James Francis Cardinal McIntyre to the County Board of Supervisors. A case involving the constitutionality of California's school tax exemption law, passed by the State Legislature in 1951 and later approved by referendum, is pending before the State Supreme Court. Contrary to the practice in other counties, while the case is pending, Los Angeles County assessors insist that the schools pay taxes.

To assure more lay teachers for Catholic schools, the Diocese of Pittsburgh is offering scholarships at three Catholic colleges to qualified high school graduates who are willing to teach for a certain period of time in the Diocese's elementary schools. Some sixty young women are now taking advantage of the teaching-scholarship program. A similar plan has been inaugurated in the Diocese of Erie. In the Diocese of Wheeling, West Virginia, according to an announcement by Archbishop John J. Swint, lay-teacher salaries are to be comparable to those of public school teachers, half the salary to be paid by the Diocese and half by the parish.

## BOOK REVIEWS

A CHILD DEVELOPMENT POINT OF VIEW by James L. Hymes. New York: Prentice Hall, 1955. Pp. ix + 145. \$3.00.

In this little volume the author, in his customary delightful informal way of writing, focuses attention on essential facts and concepts of child development that will help the classroom teacher increase her teaching skill. In it teachers will find an enumeration of the specific qualifications they should have in order to teach effectively the young child, the pre-adolescent, and the adolescent. The book offers teachers sound guidance to help them solve the teaching problems that stem from the difficulties of child development.

Discussion centers around four basic ideas of child development: (1) the children must like the teacher; (2) the children must like their work; (3) the children must like themselves; and (4) the children must grow physically, mentally, socially, emotionally, and morally. Each of these principles is applied to such important areas as teacher-pupil relationship, curriculum, and classroom management.

No matter what grade level a teacher teaches, she will find in this book answers to such vital questions as: (1) How should a teacher treat "different" children? (2) What should the teacher do to foster the mental growth of the child? (3) What can a teacher learn about children from the parents? (4) What are the child's personal feelings about the school and the classroom situation.

SISTER M. BRIDEEN, O.S.F.

Department of Education
The Catholic University of America

#### K

WRITING FOR YOUNG CHILDREN by Claudia Lewis. New York: Simon and Schuster, 1954. Pp. xii + 115. \$3.00.

This slight, powerful volume, if judiciously hurled at receptive publishers of children's books might happily halt the night-marish advance of the present army of absurd and insipid children's books upon trusting and indiscriminate adult purchasers.

It could jolt sense into some of our modern "tootsie-wootsie" writers and indicate to Daddy and Aunt Debbie Junior's preference for Jat, the Rat Man, as opposed to Bernie Buzz-Wuzz at the Birdie Beach.

Miss Lewis deserves congratulation and gratitude from the adult population at large. Her little book, while concentrating on counseling writers for young children has, inadvertently perhaps, swung wide open a door against which we have long and foolishly been banging our blind, adult heads. Unless we become as little children, we shall certainly be denied the Kingdom of Heaven which obviously implies that we won't have any fun on earth either.

Only two items annoyed this reviewer. Miss Lewis says the child is "by nature a kinesthetic creature." As much may be said for salamanders. Her book ably indicates, however, that she knows better. Then, a little boy who insists he is ICE is lauded as a poet. This may well be the case. The disturbing fact is, of course, that schizophrenetics have an unfortunate habit of talking that way too.

SISTER M. FRANCIS ASSISI, C.S.A.

Marian College Fond du Lac, Wisconsin

#### ×

Sociological Theory; Its Nature and Growth by Nicholas S. Timasheff. Garden City, N.Y.: Doubleday and Co., 1955. Pp. xv + 328. \$4.50.

This is the third historical survey of social thought to be published within the last couple of years by teachers of sociology in Catholic institutions. In 1953 Mihanovich edited his Social Theorists, in 1954 Kilzer and Ross brought out their Western Social Thought, and now in 1955 Timasheff has gone over much the same ground in his Sociological Theory. It is an exceedingly competent book, well and interestingly written by a distinguished authority on the subject; yet the fact remains that it goes over territory covered in much the same way in the two other books just mentioned. A quick comparison of the three books shows that nearly all the writers who receive more than passing mention in Timasheff are also discussed both in Mihanovich and in Kil-

zer and Ross. The new book is somewhat narrower in scope than its two rivals, being limited rather strictly to academic sociology since the time of Comte; but, since Timasheff's book is also considerably shorter than the others, this limitation of scope does not result in more intensive treatment of the writers considered. The book under review is less generously footnoted than the other two and its bibliographies are shorter. For reasons best known to himself, Professor Timasheff evidently decided to keep his impressive erudition and his respected scholarship under wraps. The result is a competent and readable introductory text, but not one that adds a great deal to the existing literature.

In a well-written section (pp. 9-11) Professor Timasheff discusses the function of scientific theory in general. He makes it clear that theories are valuable only when they grow out of earlier empirical observations and are fruitful in that they show the way for further empirical work. Certainly mere speculation about society, unchecked by systematic first-hand observation of society, does not have much value. Theoretical and empirical sociology must be studied side by side if either is to be understood adequately. Consequently it requires a certain amount of sociological sophistication to use properly a book like Professor Timasheff's which is deliberately confined to theory. An advanced student, reading it, will distinguish between the sociological theories that are mere speculation and those that grow out of painstaking field research. On the other hand, a less sophisticated reader might be unable to make such distinction properly; for the book mentions empirical studies only in passing and does not attempt to evaluate them critically. Probably this book will have its greatest value as an introduction to sociological theory for students who have already been thoroughly drilled in the methods and standards of modern scientific sociology and who are consequently not likely to take the speculations of the oldfashioned armchair sociologists too seriously.

PAUL HANLY FURFEY

Department of Sociology
The Catholic University of America

THE DYNAMICS OF PERSONAL ADJUSTMENT by George F. J. Lehner and Ella A. Kube. New York: Prentice-Hall, Inc., 1955. Pp. viii + 498.

Offering a rather unique approach to the popular field of personality development, Lehner and Kube in *The Dynamics of Personal Adjustment* attack the problem along the sequential appearance of problems—infancy to old age. Individuals who seek some valuable insights into their own personality problems as well as those who offer their services, professionally or quasi-professionally, will find in this book aids worth evaluating in terms of their own purposes. Perhaps no one will benefit more by reading this book than the person who finds himself faced with the problem of working in areas to which he himself has had little or no orientation. It is a primary book in that sense only and can be used with profit by the more advanced worker in personality areas.

The organization of the book itself lends credence to the author's belief that personality adjustment is a thing with some continuum. "Life space" or environment is but another locale for adjustment, certainly it is not the only locale. Needs, their differentiating effects and personalities struggling for goals known or simply guessed at, fascinated the authors through two valuable chapters. Adjustments to frustrations, defense mechanisms, to neurosis, and psychoses seem to fall into the pattern of categorizing but they do add greatly to the wealth of the book as a source of needed knowledge.

Practically speaking the best features of this book are: (1) the simple statement of adjustment needs found in individuals whose variety is manifold as given here; (2) the well-selected and well-briefed examples, many of them worthy case histories; and (3) the authors' scholarly accumulation of specific studies into chapter bibliographies of much merit. From the viewpoint of latitude one would ask more of the authors in some areas, but the book stands as a representative piece of authentic research. Departing as it does from the behavioristic "jumping off place" in psychology, one reads it with an eye to the dynamism of Moore, but this in itself does not make the book less worth while. Normal individuals in adjustment to family, school, so-

ciality, careers and jobs, old age, and sex, these represent the forte of this "cyclorama of human experience."

SISTER M. RUTH ALBERT, O.P.

Siena Heights College Adrian, Michigan

## M

LITURGICAL PIETY by Louis Bouyer. Liturgical Studies, No. I. Notre Dame, Ind.: University of Notre Dame Press, 1955. Pp. x + 284. \$4.75.

The present volume introduces a new series of liturgical studies to be edited by Father Michael A. Mathis, C.S.C., well known as the head of Notre Dame University Liturgical Summer School. Since 1947 he has invited some of Europe's most noted scholars to lecture on various parts or aspects of the liturgy. In the new series it is intended to publish these lectures in book form.

Among those to follow Father Mathis' invitation was the French Oratorian, Father Louis Bouyer, who has established his reputation as one of the leading liturgical experts by his famous book The Paschal Mystery. In the present study he deals with an even more important topic, the relation existing between liturgy and piety, between Christian worship and Christian spirituality, between sacrament and devotion. There cannot be any doubt that he thus has chosen a subject which has formed the center of what we call the Liturgical Movement ever since its beginning. For what it aims at first and foremost is the deepening of the religious life of the members of the Church by conducting them to a fuller knowledge both of the content and the form of the Liturgical Mysteries, and thereby awakening in them a keener awareness and a higher esteem for their great spiritual heritage.

In order to achieve his purpose, Father Bouyer traces first the false conceptions of the liturgy, especially those created by the baroque period which still survive in some of our liturgical textbooks. The second chapter leads from the Romantic reaction to the Patristic ideal of the liturgy, evaluating the efforts of Dom Guéranger of Solemnes and Dom Herwegen of Maria Laach to restore the lost connection between liturgy and piety. The chapters which follow are dedicated to the Catholic tradition con-

cerning the Eucharistc celebration because there is nothing which will contribute more to a correct understanding of the liturgy than a return to its origin and a study of its beginnings when liturgy was really what the term signifies, "work of the people." This does not mean that the author advocates a repristination; on the contrary, he is interested only in a renewal readily adaptable to the present conditions and needs. But the conclusions he draws from the history of the Eucharist and the other sacraments are of vital importance for an active participation in the liturgy. The last chapters deal with the praise of the mystery: the divine office, the spirit of the liturgy and of devotion, and, finally, the mystery and the world. Here the author gives a description of the apostolate which every Christian must regards as his task if his piety is liturgical: the sanctification of the world. The appendix "On Liturgical Studies" is less satisfactory and not entirely up to date.

Everyone interested in the great spiritual renewal within the Church will find in Father Bouyer's Liturgical Piety a work of lasting value. Combining a sound criticism with an inspiring enthusiasm, it leads to a vital and new understanding of the Ecclesia orans. It establishes the true conception of the liturgy against the distorted interpretation of its nature. It refutes the common opinion that liturgy is nothing else than a compulsory ceremonial and a rule for the external manifestation of ecclesiastical worship. Moreover, it penetrates to the depth of its spirit and shows that liturgy and piety, far from being contradictions, are related to each other like source and stream, like root and

tree.

J. QUASTEN

School of Theology
The Catholic University of America

M

Modern Science and God by Pope Pius XII. Edited by P. J. McLaughlin. New York: Philosophical Library, 1954. Pp. 89. \$2.75.

THE END OF TIME by Josef Pieper. Translated by Michael Bullock. New York: Pantheon Books, Inc., 1954. Pp. 157. \$2.75. If contemporary man is to grasp the more profound implications of the crises of our present age, he must be thoroughly

grounded in the knowledge of the ultimates of human existence. Intelligent and realistic views regarding both the origin of the universe and man, and the final destiny of both, are prerequisites for a sane and level-headed interpretation of the events of our times. Two brief, but very stimulating, Catholic books will be of great value to the reflective teacher in his efforts to orientate his own thinking about modern problems in the light of the "whence and whither" of God's creation.

Modern Science and God is a newly translated edition of Pope Pius XII's 1951 Address to the Pontifical Academy of Science, together with a commentary by the editor designed for philosophers, scientists, but most especially for "that wholesome creature, the general reader." The papal document itself is truly a classic of its kind, revealing not only our Holy Father's neverfailing wisdom in matters religious, but also his profound competence in dealing easily with the concepts and terms of the field of science. The main theme of the address is that modern science, especially in its atomic discoveries, has not only not threatened the truths of religion, but "discovers God in an everincreasing degree—as though God were waiting behind every new door opened by science." In the body of the address the Pope shows how recent discoveries have confirmed the first and fifth arguments of St. Thomas for the existence of God: how the growing emphasis on the concept of physical change must necessarily point to an immutable Prime Mover, how the now generally accepted theory of a stagnating universe leads to the inevitable conclusion of its creation in time. The accompanying commentary, conveniently interspersed with the paragraphs of the text, helps to broaden and clarify the Holy Father's thought on the more difficult points.

On a somewhat more difficult level, but equally rewarding in returns, is the concise essay of the German Catholic philosopher, Josef Pieper, on the end of time. Whereas the Papal address considered the origins of the universe, *The End of Time* looks ahead to the final consummation. The work is subtitled A Meditation on the Philosophy of History, critically evaluating what theologians and philosophers have had to say about the end of the world from St. Thomas to Kant. The author's main

thesis is that you cannot have a philosophy of history without a theology of history. In very scholarly fashion the author shows how most non-Catholic thinkers, because they lacked the vision of Faith, have veered either towards nihilism or towards a concept of a purely materialistic Utopia within time. The Catholic view is the true one: a real end in time, followed by a transposition to an extratemporal "New Heaven and New Earth." While the final chapter gives us a truly terrifying picture of the coming of Antichrist, the book ends on a note of Christian hope. The believer must not succumb to morbidity or inertia, but rather must try to realize in his life "the possibilities of creating order in the world by prophylactic and curative action," even to the point of being ready to shed his blood in the very actuality of the end as an acceptable form of salvation.

Both of these books are to be highly recommended for all teachers from secondary level up for the invaluable insights they will provide in the teaching of philosophy, history, and science.

JAMES E. POGGI

The Catholic University of America

M

RECENT AMERICAN HISTORY by Leland D. Baldwin. New York: American Book Co., 1954. Pp. xxxvi + 812. \$6.00.

Professor Baldwin, of the University of Pittsburgh, has already given us *The Stream of American History* in two volumes. In this text, he goes back to broaden the flow from Harding's regime to the campaign of 1952, after two introductory chapters full of generalizations on earlier domestic and diplomatic history. There are bibliographical notes at the end of each chapter and three closely printed pages of "general bibliography" of dubious value since devoted to the whole spread of American history. The illustrations are restricted to maps, charts, and cartoons. An index of authors referred to is followed by a very comprehensive looking index of subjects.

The approach is that of a college text with its convenient paragraph headings. Baldwin displays an abiltiy to sum up situations (for example, Father Coughlin in eight lines) and to give one the feel of moving events. Sometimes he merely recites a familiar tale but then by a smart-sounding conclusion gives it the appearance of being peculiarly well told. There are convenient summaries of reasons in six points, listings of three or four aspects of questions, and even five suggestions for facing the future! The realities of red-plotting so much revealed in recent years are played down; religious developments are not so much as mentioned, but economic matters are well and fully handled in this study by a latter-day liberal.

All in all this is one of the more thoughtful syntheses of the great mass of information which makes up recent history. No teacher of that period can afford to ignore even the stimulating opinions with which he may disagree.

HENRY J. BROWNE

Department of History The Catholic University of America



## Educational

Acerbo Nimis. Encyclical of St. Pius X on Teaching of Christian Doctrine. Paterson: St. Anthony Guild Press. Pp. 15. \$0.10.

C.C.D. Training Courses for the Lay Apostolate. Paterson: St. Anthony Guild Press. Pp. 6. \$0.03.

Clark, Bro. Bartholomew A. Religious and Moral Pre-induction Programs in Catholic Secondary Schools. Washington, D.C.; Catholic University of America Press. Pp. 207. \$2,25.

Credit Courses by Television. Washington, D.C.: American Council on Education. Pp. 50. \$1.00.

De Young, Chris A. Introduction to American Public Education. New York: McGraw-Hill Book Co., Inc. Pp. 604. \$5.50. Education in a Free World. Washington, D.C.: American

Council on Education. Pp. 164.

Gilson, Etienne, and Marie Clare, Sister. Disputed Questions in Education. New York: Doubleday and Co. Pp. 47. \$0.75.

Graded Religion Course for Confraternity Classes. Paterson: St. Anthony Guild Press. Pp. 11. \$0.05.

Hamilton, Thomas, and Blackman, Edward (eds.). The Basic College of Michigan State. East Lansing: Michigan State College Press. Pp. 127. \$2.75.

Hanna, Lavonne A., and others. Unit Teaching in the Elementary School. New York: Rinehart and Co., Inc. Pp. 592. \$5.50.

Herrick, Virgin E., and Jacobs, Leland B. Children and the Language Arts. New York: Prentice-Hall, Inc. Pp. 524. \$5.50.

Horkheimer, Mary Foley, and Diffor, John W., (eds.). Educators Guide to Free Films. 15th Edition. Randolph: Educators Progress Service. Pp. 591. \$6.00.

Introductory Course for Confraternity Teachers. Paterson: St. Anthony Guild Press. Pp. 24. \$0.10.

Jenks, William F. (ed.) The Forgotten Ones. Washington, D.C.: Catholic University of America Press. Pp. 187. \$2.25.

Lynch, William W. An Approach to the Study of Motivational Problems in Education. Bloomington: Indiana University Bookstore. Pp. 48. \$1.00.

Memorandum of the Sacred Congregation of the Council Regarding Religious Instruction in the United States. Paterson: St. Anthony Guild Press. Pp. 11. \$0.05.

Miller, Sister Mary Janet (ed.). English in the Catholic Secondary School. Washington, D.C.: Catholic University of America Press. Pp. 240. \$2.50.

National Committee on the Preparation of a Manual in College and University Business Administration. College and University Business Administration. Washington, D.C.: American Council on Education. Pp. 267. \$4.50.

Open Doors. A Report on Three Surveys. New York: Institute of International Education. Pp. 56. \$0.50.

Patterson, Samuel White. Hunter College—Eighty-Five Years of Service. New York: Lantern Press. Pp. 263. \$3.50.

Pierce, Truman M., and others. Community Leadership for Public Education. New York: Prentice-Hall, Inc. Pp. 312. \$4.50.

Report of the Canada-United States Conference on Mutual Relations. Washington, D.C.: American Council on Education. Pp. 71. \$0.50.

Romein, Tunis. Education and Responsibility. Lexington: University of Kentucky Press. Pp. 210. \$3.50.

Rothstein, Jerome H., and O'Connor, Thomas. Films on the Handicapped. Washington, D.C.: International Council for Exceptional Children. Pp. 56. \$1.00.

Rugg, Harold, and Withers, William. Social Foundations of Education. New York: Prentice-Hall, Inc. Pp. 771. \$5.40.

Smith, William A. Ancient Education. New York: Philosophical Library. Pp. 309. \$3.75.

Snow, Robert H. Community Adult Education. New York: G. P. Putnam's Sons. Pp. 170. \$3.50.

Thomas, R. Murray. Ways of Teaching in the Elementary Schools. New York: Longmans, Green and Co., Inc. Pp. 558. \$4.75.

Walker, Herbert. Health in the Elementary School. The Role of the Classroom Teacher. New York: Ronald Press Co. Pp. 228. \$6.00.

Watson, Carlos M., and Richey, Robert W. Present Practices and Trends in the Preparation of Elementary School Principals at the Graduate Level. Bloomington: Indiana University Bookstore. Pp. 54. \$1.00.

Wiles, Kimball. Supervision for Better Schools. New York: Prentice-Hall, Inc. Pp. 399. \$4.00.

#### Textbooks

American Heritage. Volume VI, No. 4, June 1955. New York: American Heritage Publishing Co. Pp. 112. \$2.95.

Charters, W. W., and others. A Sound Body. New York: Macmillan Co. Pp. 341.

Charters, W. W., and others. Growing Up Healthily. New York: Macmillan Co. Pp. 302.

Charters, W. W., and others. Habits Healthful and Safe. New York: Macmillan Co. Pp. 280.

Charters, W. W., and others. Health Secrets. New York: Macmillan Co. Pp. 230.

Charters, W. W., and others. Healthful Ways. New York: Macmillan Co. Pp. 246.

Charters, W. W., and others. Let's Be Healthy. New York: Macmillan Co. Pp. 275.

Gager, William A., and others. Functional Mathematics. Grade 7. New York: Charles Scribner's Sons. Pp. 390. \$2.24.

John Bosco, Sister Mary. Music for Life. Grade One. Boston: McLaughlin and Reilly Co. Pp. 90.

John Bosco, Sister Mary. Music for Life. Grade Two. Boston: McLaughlin and Reilly Co. Pp. 89.

John Bosco, Sister Mary. Music for Life. Grade Three. Boston: McLaughlin and Reilly Co. Pp. 126.

John Bosco, Sister Mary. Music for Life. Grade Four. Boston: McLaughlin and Reilly Co. Pp. 153.

Pollock, Thomas Clark, and others. Essentials for Modern English. New York: Macmillan Co. Pp. 445.

Pollock, Thomas Clark, and others. Language Arts and Skills. New York: Macmillan Co. Pp. 448.

Pollock, Thomas Clark, and others. Our English Language. New York: Macmillan Co. Pp. 450.

Pollock, Thomas Clark, and others. The Art of Communicating. New York: Macmillan Co. Pp. 449.

Willis, Benjamin C. Teaching Guide for the Language Arts. Preschool through Junior College. Chicago: Chicago Public Schools. Pp. 103.

#### General

Atamian, Sarkis. *The Armenian Community*. New York: Philosophical Library. Pp. 479. \$4.75.

Bauer, W. W., and Dukelow, Donald A. What You Should Know about Smoking and Drinking. Chicago: Science Research Associates. Pp. 40. \$0.50.

Breig, Joseph A. Meditations for the Family Rosary. St. Paul: Catechetical Guild Educational Society. Pp. 63. \$0.15.

Broderick, Robert C. Concise Catholic Dictionary. St. Paul: Catechetical Guild Educational Society. Pp. 412. \$0.50.

Carabellese, Pontaleo. La conscience concrete. Paris: Aubier. Pp. 219.

Comber, Thomas E. The Knights of Columbus Advertisingthe-Faith Campaign. A Critical Analysis of its Merit, Origin and Development. Washington, D.C.: St. Paul's College. Pp. 38.

Connell, Francis J. Dogmatic and Scriptural Foundation for Catechists. Notes on Baltimore Catechism No. 3. Paterson: St. Anthony Guild Press. Pp. 61. \$0.50.

Conroy, Father. When They Start Going Steady. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15.

Cronan, Edward P. The Dignity of the Human Person. New York: Philosophical Library. Pp. 207. \$3.00.

Donohue, John. Christian Maturity. A Program for Escaping Mediocrity. New York: P. J. Kenedy and Sons. Pp. 214. \$3.50.

Dwyer, John T. One Hundred Years an Orphan. St. Vincent's Home for Boys at San Rafael. Fresno: Academy Library Guild. Pp. 159. \$3.00.

Ellard, Gerald. Follow the Mass. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15.

Essays on the Priesthood. Vol. II, No. 1. December 1954. St. Meinrad: St. Meinrad Seminary. Pp. 100.

Evans, Joseph W., and Ward, Leo R. (eds.). The Social and Political Philosophy of Jacques Maritain. New York: Charles Scribner's Sons. Pp. 348. \$5.00.

Fishburn, Hummel. Fundamentals of Music Appreciation. New York: Longmans, Green and Co., Inc. Pp. 263. \$3.25.

Fouard, Abbe Constant. The Life of Christ. St. Paul: Catechetical Guild Educational Society. Pp. 415. \$0.50.

Gales, Father. A First Book of Saints. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

Gales, Father. A First Life of Christ for Little Catholics. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25. Gales, Father. My Book About God. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

Gannon, J. J. The Miracle of Fatima. St. Paul: Catechetical Guild Educational Society. Pp. 63. \$0.15.

God's Story Book. A First Book of Bible Stories for Little Catholics. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

Indulgenced Prayers. St. Paul: Catechetical Guild Educational Society. Pp. 63. \$0.15.

Juliana of Maryknoll, Sister M. I Believe. The Apostles' Creed for Little Catholics. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

Juliana of Maryknoll, Sister M. Let's Pray. St. Paul: Catechetical Guild Educational Society, Pp. 32. \$0.25.

Juliana of Maryknoll, Sister M. Listen to God. The Ten Commandments for Little Catholics. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

Karcher, Joseph T. A Catholic Layman Speaks. Sayreville: Academy Press. Pp. \$3.00.

Keller, James. You Can Change the World. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15.

Kramp, Joseph. Live the Mass. St. Paul: Catechetical Guild Educational Society. Pp. 415. \$0.50.

Lefebvre, Dom Gaspar. Saint Joseph Daily Missal. Junior Edition. St. Paul: E. M. Lohmann Co. Pp. 587. \$3.50; \$5.25.

Lewis, Dora S., and others. Clothing Construction and Wardrobe Planning. New York: Macmillan Co. Pp. 534. \$4.00.

Looney, Josephine. Pictures to Color from Stories from God's Holy Book. Paterson: St. Anthony Guild Press. Pp. 15. \$0.10.

Looney, Josephine. Stories from God's Holy Book. Paterson:

St. Anthony Guild Press. Pp. 125. \$1.25.

Louis of Granada. Summa of the Christian Life. Volume II. Translated by Jordan Aumann, O.P. St. Louis: B. Herder Book Co. Pp. 428. \$4.95.

Lovasik, Lawrence G. Treasury of Prayer. St. Paul: Catechetical Guild Educational Society. Pp. 448. \$0.50.

McCormick, James A. Blueprint for Enslavement. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15.

McGrade, Francis. My Confession for Little Catholics. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

McGrade, Francis. Saint Pius X. St. Paul: Catechetical Guild Educational Society. Pp. 63. \$0.15.

McGrade, Francis. The Rosary for Little Catholics. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

Madeleva, Sister M. American Twelfth Night and Other Poems. New York: Macmillan Co. Pp. 47. \$2.00.

Marcel, Gabriel. The Decline of Wisdom. New York: Philosophical Library. Pp. 56. \$2.50.

Maritain, Jacques. Bergsonian Philosophy and Thomism. New York: Philosophical Library. Pp. 383. \$6.00.

Mary St. Paul of Maryknoll, Sister. Hail Mary for Little Catholics. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

Mischke, Bernard C. Odilia. Maid of the Cross. Onamia: National Shrine of St. Odilia. Pp. 164. \$2.00 cloth; \$1.00 paper.

O'Brien, Isidore. Seven Baskets. Timely Yet Timeless Essays. Paterson: St. Anthony Guild Press. Pp. 184. \$2.00.

O'Brien, John A. How You Can Share Your Faith. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15.

O'Connor, Patrick J., and Vincent, Paul. The Immaculate Conception. St. Paul Catechetical Guild Educational Society. Pp. 64. \$0.15.

Orchard, W. E. Sancta Sanctorium. Prayers for the Holy of Holies. New York: Philosophical Library. Pp. 210. \$3.50.

Oursler, Fulton. *The Christmas Story*. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15.

Personnel Resources in the Social Sciences and Humanities. Washington, D.C.: U.S. Government Printing Office. Pp. 140. \$0.70.

Pettis, Ashley. Music: Now and Then. New York: Coleman-Ross Co., Inc. Pp. 118. \$3.75.

Preston, Ralph C. (ed.). Teaching World Understanding. New York: Prentice-Hall, Inc. Pp. 207. \$3.95.

Raemers, William. Jesus Christ, Savior of the World. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15. Richardson, Reed C. American Labor Unions. Ithaca: Cornell University. Pp. 19. \$0.20.

Ripley, Francis J. This is the Faith. Catholic Theology for Laymen. St. Paul: Catechetical Guild Educational Society. Pp. 416. \$0.50.

Ripley, Francis J. What You Should Know about the Ten Commandments. St. Paul: Catechetical Guild Educational Society. Pp. 63. \$0.15.

Roelker, Edward. Invalidating Laws. Paterson: St. Anthony Guild Press. Pp. 208. \$3.00.

Royer, Fanchon. St. Francis Solanus, Apostle to America. Paterson: St. Anthony Guild Press. Pp. 207. \$2.50.

Ryan, William D. The Other Christ. Chicago: J. S. Paluch Co., Inc. Pp. 64. \$0.20.

Santa, Beauel M., and Hardy, Louis Lynn. How to Use the Library. Palo Alto: Pacific Books. Pp. 79. \$0.85 paper; \$1.85 cloth.

Sharkey, Don. Mary Talks to Us. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15.

Sheen, Fulton J. The Fifteen Mysteries of the Rosary. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15.

Slade, Peter. *Child Drama*. New York: Philosophical Library. Pp. 379. \$10.00.

Smith, Dora V. Communication, The Miracle of Shared Living. The Kappa Delta Pi Lecture Series. New York: Macmillan Co. Pp. 105. \$2.50.

Spellman, Francis Cardinal. The Risen Soldier. St. Paul: Catechetical Guild Educational Society. Pp. 63. \$0.15.

Stromwall, Mary W. My Guardian Angel. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

Survey of Social Statistics. New York: United Nations. Pp. 46. \$0.40.

The New Testament. St. Paul: Catechetical Guild Educational Society. Pp. 480. \$0.50.

The Passion in the Four Gospels. Translated by Monsignor Ronald A. Knox. St. Paul: Catechetical Guild Educational Society. Pp. 64. \$0.15.

#### NEWS OF PRODUCTS AND SERVICES

EDUCATORS GUIDE TO FREE FILMS

The fifteenth annual edition of the Guide is now available. It has grown from 102 pages, listing 671 titles, to this 591-page volume of 3,069 titles. This guide provides rich supplementary visual materials at a minimum cost, and replaces all volumes and supplements which have preceded it. Many films "rented" to schools by other agencies are FREE from sources in this Film Guide. Write to: Educators Progress Service, Dept CER, Randolph 9 Wisc.

REX-ROTARY STENCIL DUPLICATOR

The Rex-Rotary Distributing Corporation takes pride in announcing their revolutionary new "Hopper Model" Rex-Rotary Electric Stencil Duplicator. The Rex-Rotary D-270 EAU is the only duplicating machine providing fully automatic inking at a degree determined in advance. Simply insert a sealed ink cartridge, set the dial for light, medium or dark copy, and the machine does the rest. Like magic, it turns itself off when the job is completed. For further details, write to: Rex-Rotary Distributing Corp., 19 West 31st St., New York 1.

#### SHOWER SHOES

The Pal Manufacturing Company is offering the Pal Shower-Shu for barracks, locker room, shower, swimming pool or beach. These shoes are made of selected lightweight ponderosa pine, and are available in sizes small, medium, and large, for both men and women. For further information and prices, write to: Pal Mfg. Co., 3405 Glendale Blod., Angeles 39, Calif.

PERSONALIZED RING BINDERS

Redi-Record Products Company is featuring ring binders, desk pads, and photo albums, personalized with your school name and furnished in your school colors. An ideal gift for those at home. Write for complete School Catalog to: Redi-Record Products Co., 598 Broadway, New York 12, N.Y.

POTTERY PRODUCTS

Bunting Pottery Products are sold in over 1300 Schools and Colleges throughout the United States, Canada, Alaska, etc., through College Bookstores, and have proved to be fast moving, profitable souvenir items. For information and price list on various articles, write to: W. C. Bunting Co., Wellsville, Ohio.

ACCOPRESS BINDERS

Start your students off right this Fall with Accopress Binders. Available in five colors, these two-piece covers, equipped with Acco Fasteners are made of good looking pressboard, durable, flexible, and of true student-budget economy. They expand to six punching centers. Your college seal imprint FREE with your order in lots of 1000. Address: Acco Products, Inc., Ogdensburg, N.Y.

CUSTOM MADE CLOAKS AND MANTLES

Custom made Sister's cloaks and mantles, Bishop and Monsignor cassocks, confessional cloaks, zimmaras, trousers and birettas are being offered by H. De Mattie Company, clerical tailors. For price list and further information, write to: H. De Mattie Co., 53 Park Place, New York 7, N.Y.

ATHLETIC KNIT GOODS

Champion Knitwear Company has issued its 1955 General Athletic Catalog. This catalog covers the complete Champion athletic wear line, and features for 1955 its exclusive "Gray" line for athletic wear, plus a complete listing of physical education uniforms for all requirements. Send for your free catalog. Champion Knitwear Co., Inc., Rochester 4, N.Y.

CROW ELECTRI-KIT

"How to teach Rotating Electric Machinery courses with advanced technical training" is the subject of a four-page folder just published by Crow Electric-Craft Corp. This colorful folder gives full details about Crow Electri-Kit Model 700—the new "Visual experiment" kit that simplifies DC-AC motor construction and operation. Write for free folder and price list to: Crow Electri-Craft Corp., 1102 Shelby St., Vincennes, Ind.

FUND RAISING SERVICES

Thomas Richard Finn and Associates, with thirty years of experience in successful fund raising campaigns, have available a staff of thoroughly trained experts to discuss your fund raising program. They are the exclusive owners of the "Fair Share" plan. For consultation without obligation, write to: Thomas Richard Finn & Associates, 15 West Tenth St., Kansas City 6, Mo.

CAMPUS CHEFS

Your student Food Service can be as simple as . . . A-B-C. Without cost or obligation, if you would like to discuss your Food Service Program, write to: Campus Chefs, Inc., 125 Broad St. Elizabeth, N.J.

STUDENT FOOD SERVICES



125 Broad Street, Elizabeth, N. J.

Keeps budgets Tight!

## FREE FILMS

The Free Films you need to help enrich and vitalize your teaching are listed, classified and indexed by title, subject, and source, in the New, 1955

### **EDUCATORS GUIDE TO FREE FILMS**

- AUTHORITATIVE - COMPREHENSIVE - EASY TO USE -

Available for \$6.00 on 30 day approval

EDUCATORS PROGRESS SERVICE

Dept. CER Randolph 9, Wis.

Order today - FOR CLASSROOM USE

## **JUVENILE COURTSHIPS**

by V. Rev. Francis J. Connell, C.SS.R.

(A reprint from the March 1955 issue of THE AMERICAN ECCLESIASTICAL REVIEW)

 Single copy
  $30\phi$  

 In lots of 10
  $25\phi$  ea.

 In lots of 50
  $22\phi$  ea.

 In lots of 100
  $18\phi$  ea.

Prices Postpaid

Address: THE AMERICAN ECCLESIASTICAL REVIEW

The Catholic University of America Washington 17, D. C.



## CUSTOM CLASS RINGS

Now, regardless of the size of the class, JENKINS can supply custom rings as illustrated. These rings are especially designed for Catholic schools with the school name around the stone.

We offer you-

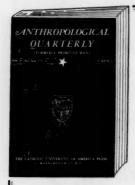
- A choice of stones and finishes
- Guaranteed quality
- Good service

Write for brochure with complete price information. You'll be surprised at the very low prices!

J. JENKINS SONS CO., INC.

2601 W. LEXINGTON ST.

BALTIMORE 23, MD.



Send today for your copy of-

## "Pygmies and Pygmoids: Twides of Tropical Africa"

By REV. MARTIN GUSINDE, S.V.D.

A reprint from the January 1955 edition of

## Anthropological Quarterly

 This interesting and educational article is based on the author's original observations, and includes a complete bibliography on the "PYGMIES".

Price: \$1.00 Postpaid

Special!

1

Why not subscribe today to ANTHROPOLOGICAL QUARTERLY, and receive the January 1955 issue as your first number!

(Issued Jan., April, July and Oct.) Subscription Price \$3.00

Edited by the Dept. of Anthropology

The Catholic University of America

## ANTHROPOLOGICAL QUARTERLY

620 Michigan Avenue, N.E.

Washington 17, D.C.

### NEW MICROSCOPES

ALL METAL - - - FULL FINE ADJUSTMENT Most foolproof of all student models.



MODEL GB2 Write for descriptive circular listing safety features.

#### Model GB2

10X Ocular Objectives: 16 mm. (10X) 4 mm. (44X) Plano/concave Mirror Full fine adjustment Disc Diaphragm

Case if desired

\$118.00 \$8.00

MODEL GKM3 · Medical-Bacteriological 5X and 10X Oculars Objectives: 16 mm. (10X) 4 mm. (44X) 1.8 mm. oil immersion) Abbe Condenser with Iris **GRADUATED** mechanical

> Carrying Case \$255.00



MODEL GKM3 Any quantity old microscope accepted in trade.

THE GRAF-APSCO COMPANY

Chicago 40, Illinois

#### STEPHEN LANE FOLGER, INC.

Est. 1892

Rings, Pins, Medals for Colleges, Schools, Clubs

JEWELERS

5868 Broadway

180 BROADWAY NEW YORK 38 Send for our Free Catalog

#### A CATHOLIC BOOK SERVICE

thorough search service on out-of-print books. Any subject or language. Complete want lists invited. Diligent, personal attention. New and current titles also supplied.

BOX 289

C. F. PETELLE MAYWOOD

ILLINOIS

#### SENCO

#### RULERS and YARDSTICKS

FOR SCHOOL, OFFICE AND HOME - manufactured by

Seneca Novelty Co., Inc. 201-207 FALL ST., SENECA FALLS, N.Y.

TWO GREAT BOOKS—SPELLING & VOCABU-LARY ENRICHMENT, Grade 7 to 9a just off press, 50 cents; & 4-STAR COLLEGIATE WORD POWER, Grade 9 to 12, \$1. Order examination books today!

MARKHART EDUCATIONAL SERVICE Preston, Idaho

#### BACK ISSUES

Do you bind your copies of The Catholic Educational Review? If you intend to do so, we can supply you with such copies as may be missing from your set, at the following rates:

1-10 years back \_\_\_\_\_ 50¢ ea. 11-20 years back \_\_\_\_\_55¢ ea. 21-30 years back .60¢ ea. 31-40 years back .65¢ ea.

#### The Catholic Educational Review

c/o Catholic Univ. of America 620 MICHIGAN AVENUE, N.E. WASHINGTON 17, D. C.

IMPORTED!

# CRISIS OF THE WEST INDIAN FAMILY

by
Dom Basil Matthews, O.S.B., Ph.D.
\$2.50

Ten Days Free Examination!

"... of prime importance in the present conflicts of culture and civilizations... Dom Basil does away with a number of current misconceptions concerning the origin of the non-legal union..."

JOHN LA FARGE, S.J.

CONTENTS: The Non-Legal Union Today \* The Spread of Non-Legalism \* The Family in Slavery \* The Plantation and the African Heritage \* A Field Survey \* A Field Survey (Cont'd.) \* The Impact of Slavery on the Non-Legal Union \* Life in the Family \* The Extended Family and the Community \* Conclusion Order your copy now!

THE CATHOLIC UNIVERSITY OF AMERICA PRESS 620 Michigan Avenue, N.E. Washington 17, D. C.



#### for EFFECTIVE Elementary Science

use "SCIENCE KIT." All the equipment needed (over 80 pieces) in sturdy plywood case. Clear, easily understood manuals that simplify preparation and assure effective classes by teachers without science training. Over 50,000 in use. Replacement Service. The schools of 19 Dioceses are now using Science Kits!" Saves TIME—EFFORT—MONEY!

"SCIENCE KIT"

Box 69 • Tonawanda, N.Y.

## Catholic GREETING CARDS

9

Two beautiful boxes of truly Catholic All Occasion cards available for FUND RAISING by Schools, Altar Societies, organizations, Sodalities, etc. Enthusiasm wherever shown. Also Correspondence Notes, Feast Day and Thank You assortments. Christmas cards in June. Write at once for samples on approval.

## ROBINSON CARDS

Dept. 855 Clinton, Massachusetts

## READING WITH PHONICS

REVISED

HAY - WINGO

. . . the book every educator, every parent is talking about! We invite you to study this phonics text and see for yourself the completeness, consistency, and simplicity in presentation of this one-book phonics program.

## READING FOR MEANING

GUILER - COLEMAN

. . . an extended and revised remedial reading workbook series. Books 6-12 are newly-revised in 1955, and books 4 and 5 are completely new additions to this popular series.

## TIME TO READ

LEARY - REICHERT - REELY

. . . presents a fresh, interesting approach to supplementary reading. Each story, poem, and narrative challenges the child to discover the pleasure and satisfaction of independent reading.

## J. B. Lippincott Company

Chicago

Philadelphia

Atlanta

Dallas

Toronto

Adopted by the Diocese of Pittsburgh for Exclusive Use

## ARITHMETIC WE NEED

### **BUSWELL - BROWNELL - SAUBLE**

This new arithmetic series is outstanding in the amount and variety of help it gives to both teacher and pupil. The teachers' manuals are unusually comprehensive; teaching stresses understanding. Send for full descriptive circular No. 311.

GINN AND COMPANY HOME OFFICE: Boston

SALES OFFICES: New York 11 Chicago 16 Atlanta 3
Dallas 1 Columbus 16 San Francisco 3 Teronto 7



NOW IN ITS 67th YEAR c≈⊙

> The American Ecclesiastical Review

> > This monthly publication of The Catholic University of America, with contributors of national and international reputation, is issued cum approbatione superiorum and ranks highest in prestige in the ecclesiastical world. It should

be on every priest's table and in every seminary and university library.

Authoritative articles on Catholic doctrine — studies in parochial and priestly problems — Developments in Catholic Action — Articles on moral questions — Historical and liturgical surveys — Answers to questions — Book Reviews and Analecta.

- Some Recent Papal Pronouncements on the Training of Teaching Sisters \_\_\_\_\_\_\_Bishop Joseph M. Marling
- Background and Highlights of Evanston Rev. John A. Hardon, S.J.
- The Holy Shroud and the Holy Face ......Rev. Walter M. Abbott, S.J.
- Von Hügel and Ecclesiastical Authority ......Msgr. Joseph C. Fenton, S.T.D.
- The Religious Ultimates of Justice Holmes .......Rev. John E. Coogan, S.J.

> Subscription price: U.S., Canada and Foreign \$5.00 a year Single Issues 50 cents

#### SPECIAL SEMINARIAN OFFER!

What better way to start in Seminarian or a Newly-Ordained Priest on the path of priestly teaching and reading than a subscription to THE AMERICAN ECCLESIASTICAL REVIEW.

Special Rate for Seminarians—\$3.50 per year (IDEAL AS A GIFT)



AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America
Washington 17, D. C.

